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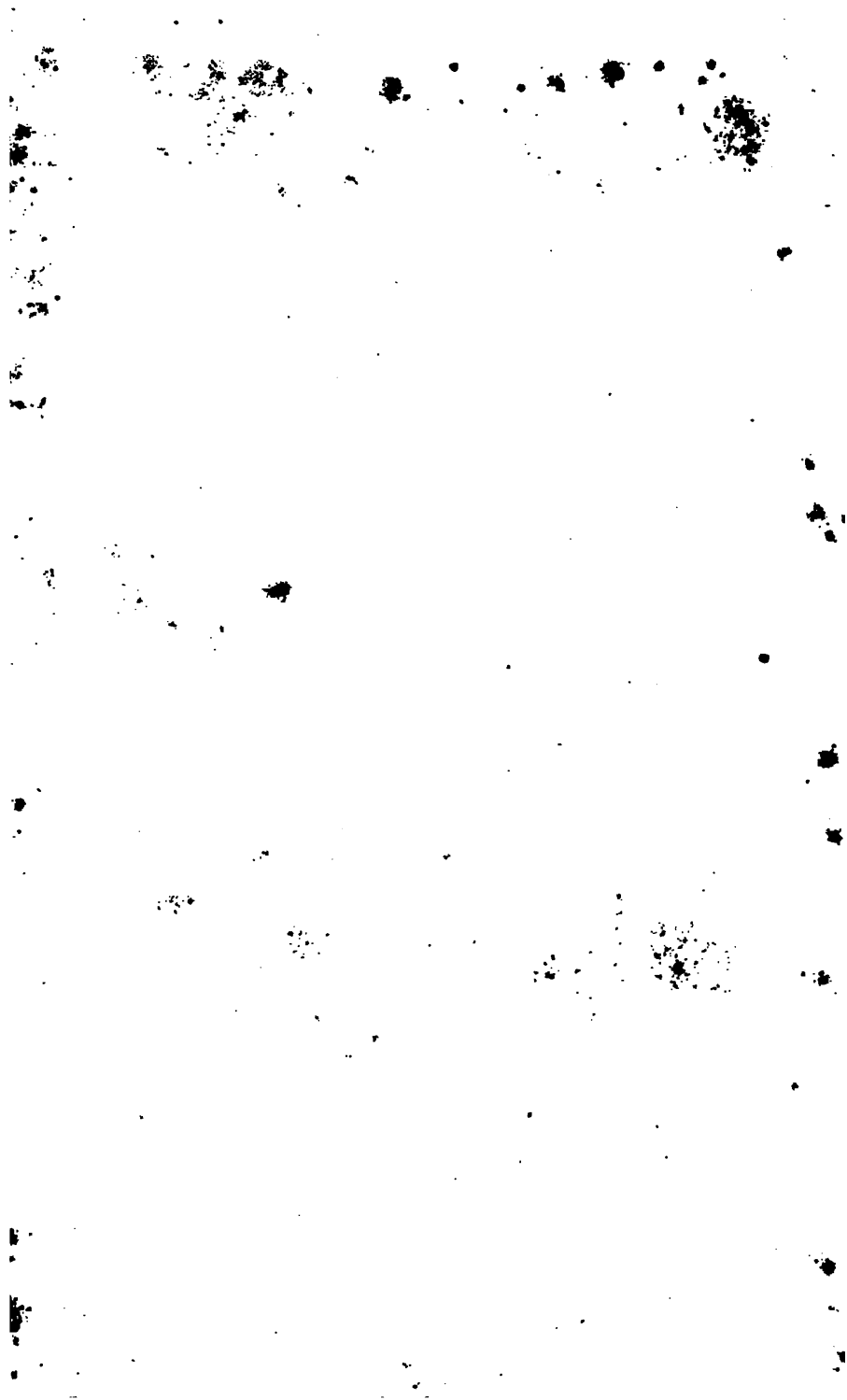
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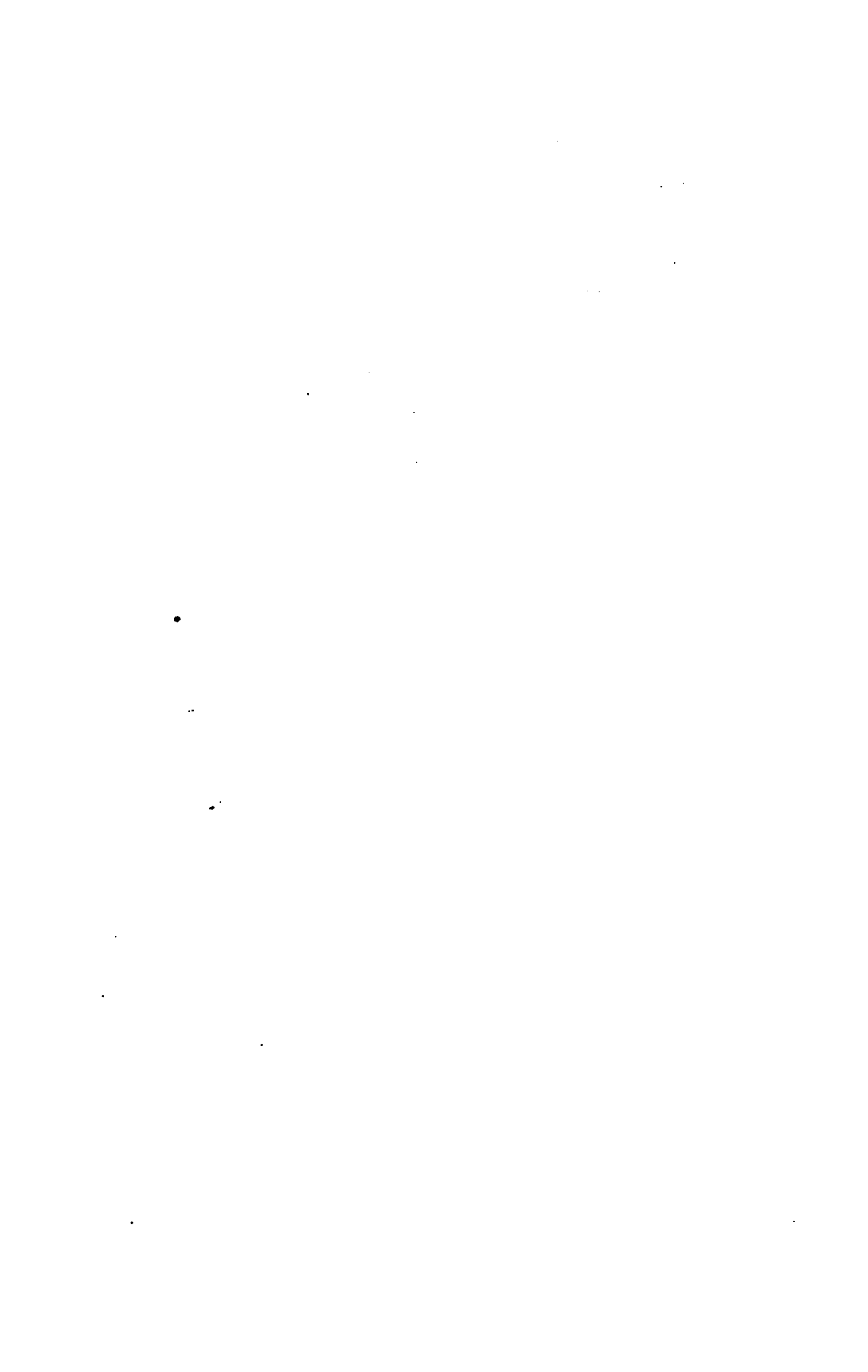
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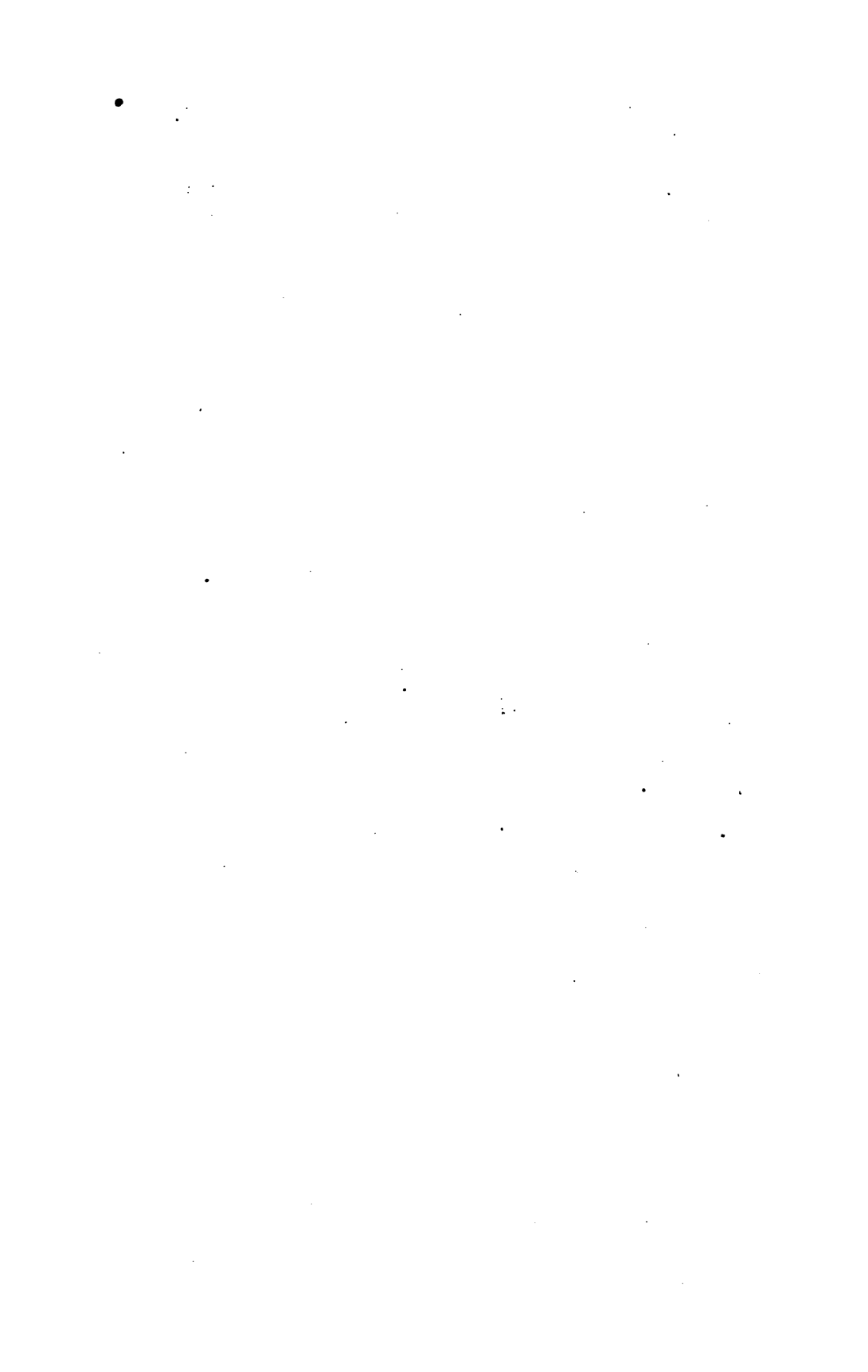
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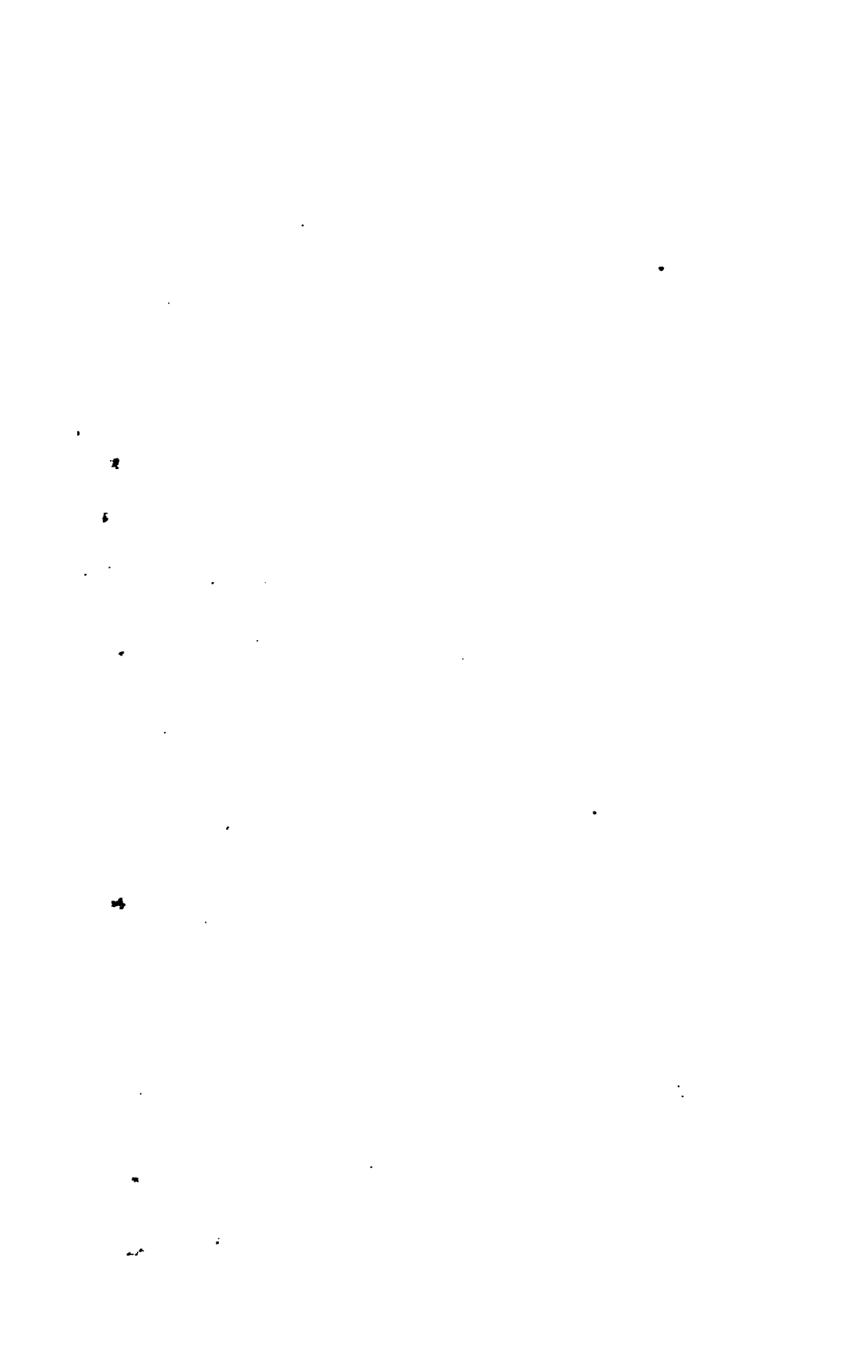






**THE**  
**TABERNACLE AND THE CHURCH.**





THE  
**Tabernacle and the Church;**

OR,

**TYPE AND ANTITYPE.**

CATECHETICALLY EXPLAINED.

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IN FIVE PARTS.

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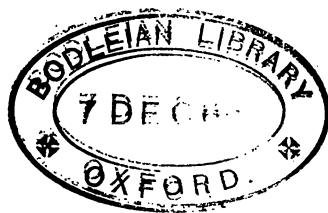
“The First Tabernacle, which was a Figure for the time then present.”—“A greater and more perfect Tabernacle not made with hands.”—HEB. ix. 8, 9, 11.

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**PART I.—THE TABERNACLE.**

**II.—THE LITURGY AND MODE OF DIVINE WORSHIP.**

**III.—THE HOLY EUCHARIST.**

**IV.—THE OFFICE OF DAILY PRAYER.**

**V.—PERIODICAL AND OCCASIONAL FEASTS.**

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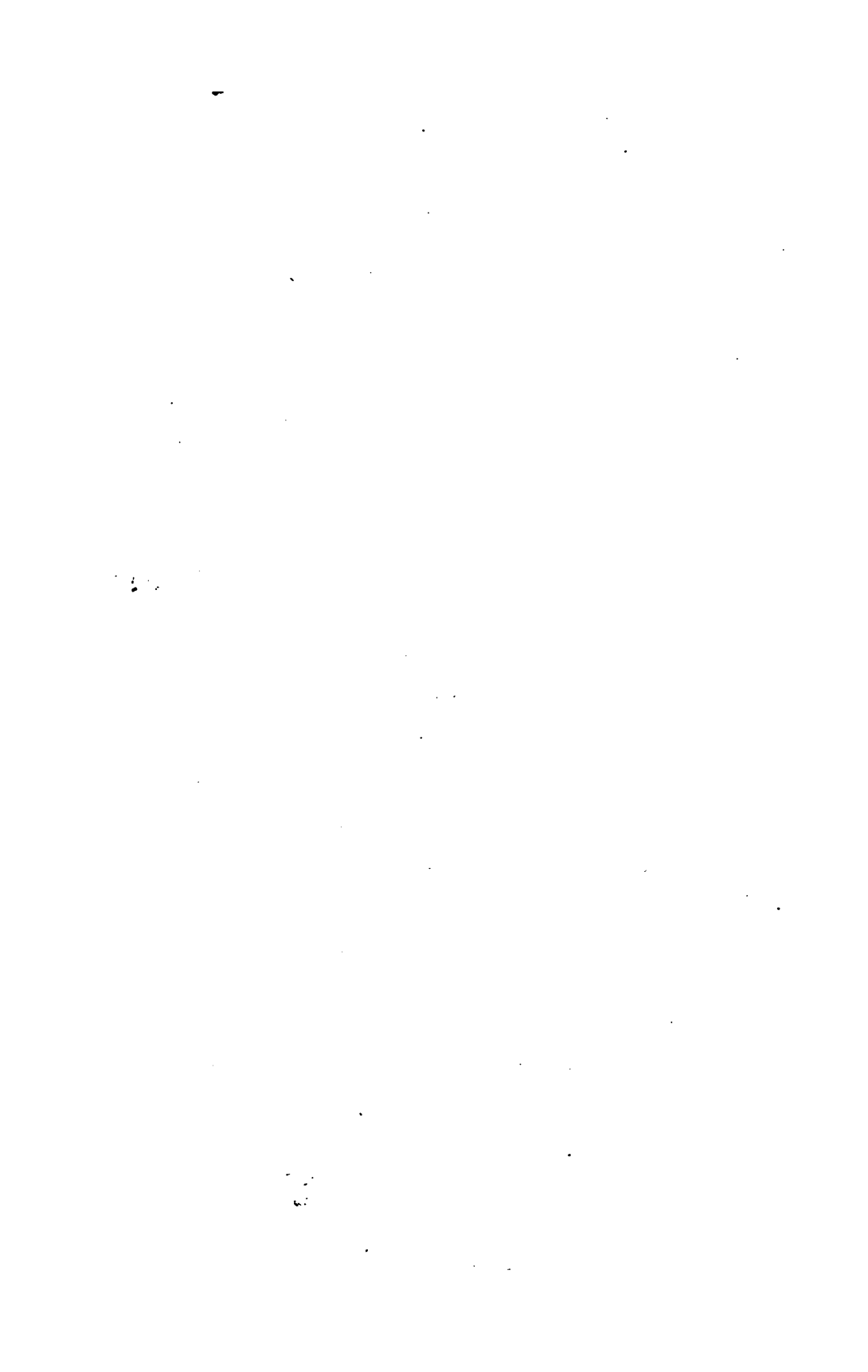
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## PREFACE.

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THIS Catechism is intended to convey, in a simple and easy method, the greater part of the instruction contained in a work, entitled, "Readings on the Liturgy," and in other writings of a similar character, and very much of their language has been necessarily retained.

*November, 1859.*



THE

# TABERNACLE AND THE CHURCH.

---

## INTRODUCTORY MATTER.

*Q.* WHAT was the tabernacle ?

*A.* A moveable building or tent, erected at the command of God, by Moses, according to a pattern shewn to him in the Mount, when journeying through the wilderness with the children of Israel, and to which building appertained a priesthood and services of worship.

*Q.* Was any other building erected in like manner ?

*A.* Yes. King Solomon built a temple in Jerusalem also at the command of God, and according to a pattern revealed to King David by the Spirit. 1 Chron. xxviii. 11, 12.

*Q.* Were there any distinctions between the tabernacle in the wilderness and the temple built by Solomon ?

*A.* Yes ; but they related in most instances to matters of size, and value of materials, and not to proportion, form, or arrangement of parts.

*Q.* What did the tabernacle and temple respectively prefigure or typify ?

*A.* The tabernacle was the type of what ought to be the present condition of the church ; while the temple prefigured its permanent condition after the resurrection, and when possessed of the inheritance of the kingdom of Heaven.

*Q.* What did the tabernacle, with its priesthood, rites, and ceremonies, prefigure ?



A. Those spiritual realities which are, or should be, found in the Church.

Q. What is the etymology and meaning of the English word "CHURCH"?

A. It is derived from the Greek word *Κυριακή*, a feminine adjective, from *Κυριος*, the Lord; and it means "*Κυριακή οικία*," or the Lord's house.

Q. Is there not another word in the Greek language, by which "Church" is expressed?

A. Yes; the word *Εκκλησία*, adopted by the Latin *Ecclesia*; hence the English word "ecclesiastical."

Q. From whence is this word derived?

A. From the Greek *ἐκ*, *forth*, and *καλέω*, *to call*.

Q. How is this word modified in living European languages?

A. In Italian it has become *Chiesa*; in French, *Eglise*, and in Spanish, *Iglesia*.

Q. What did the word "*Ecclesia*" originally mean?

A. A public assembly; and it was specially applied to designate the popular assembly at Athens [Bishop Pearson on the creed, Art. ix.,] to which all free citizens were convoked, and which was summoned by presidents (*πρυτάνεις*), each of whom (as *ἐπιστάτης*), held in rotation the keys of the civic treasury and archives, and the State seal.

Q. What may be inferred from the two words, "*Κυριακή*" and "*Εκκλησία*," with respect to the character of the Church?

A. That it is the Lord's house, or common assembly of his people, presided over by persons entrusted with certain powers, and to which men are convoked, as the Athenians were to the *Ecclesia*. [Field on the Church, i. 5; Bishop Pearson on the creed, Art. ix.\* *Ἐκκλησία* is the same with the *κλητοί*, or the company called and gathered together].

Q. But is not the Christian church something more than an *assembly*?

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\* *Vide*, Wordsworth's *Theoph. Anglic.*

A. Yes; the Church is indeed an *assembly*, it being *convoked*; but it is a permanent *Society* [Hooker, III, i. 14. The Church is always a Visible *Society* of men], in that having been convoked, it *never* will be dissolved.

Q. How does Holy Scripture describe the Church?

A. As the Body of Christ. Eph. i. 22, 23; Col. i. 24.

Q. How do we become members of this Body?

A. By Baptism. Matt. xxviii. 19, 20; John iii. 3-5; 1 Cor. xii. 12, 13.

Q. Why can we not predicate of unbaptized persons, though believing in the Lord Jesus Christ, that they are of the Church?

A. Because the *Church of Christ* is composed of *men* in their integrity of body, soul, and spirit. Hence the Church (not to refer now to that which is invisible and known only to God) is, notwithstanding any temporary dislocation of its members by death or otherwise, *essentially* a visible and compact body. And as the natural body is begotten and sustained by laws and ordinances peculiar to itself, so is the Church constituted and held together by sacraments and ordinances peculiar thereto. And again, as all men enter the world by being *born thereinto*, and as the *birth* of an individual fixes his family and nationality—or, in other words, is *that which* establishes of what particular *body* he is thereafter a member, and gives him a title to the peculiar privileges of the family or nation into which he is thus *born*; so it is by the waters of baptism alone—the waters upon which the spirit of God moves to the end of bringing forth regenerate life—that we are born into and become members of the Church, the holy nation, the family, the peculiar people of God, and the “kingdom of heaven” in a mystery; and, consequently, become entitled to, and partakers of, the privileges and blessings of this people, nation, family, and kingdom or house of the King. And moreover, as none, although inheriting the common weal, can partake of the peculiar privileges of *citizenship*, but such as are either freeborn or lawfully *admitted* thereto, so can no one, although partaking of the *general* blessings of the

redemption of Christ, be a subject or constituent member of the *Church of Christ* and entitled to its *peculiar* privileges, unless they be "born of water and of the Spirit;" or, in other words, admitted through baptism. See also Acts ii. 37, 38.

*Q.* Because the Church is thus a visible, is it less a spiritual body?

*A.* By no means; its essence or being is spiritual, its constitution and membership are spiritual, its sacraments and ordinances are spiritual, and can only be spiritually apprehended by faith; but its essential visibility, being composed of *men*, as contradistinguished from *spirits*, and its essential spirituality are perfectly compatible, and, indeed, must co-exist in its integrity as *the Church*.

*Q.* Are the ordinances of the Church formed upon the model of the law of Moses?

*A.* No. The worship of the Church is in no respect the continuation of the same mode of worship, which is prescribed under the law: nor does the Church continue, on the authority of the revelation to Moses, the rites and ceremonial employed in the tabernacle. The Melchisedec priesthood which the Lord Jesus Christ is fulfilling in heaven, cannot be fulfilled on earth by a return to Judaism, and a repetition of Levitical rites.

*Q.* How are the ordinances of the Church instituted?

*A.* They are ordained by the authority of the Lord, and exercised by, or through means of, His Apostles, the rulers in the Church. Almighty God, who shewed to Moses on the mount, the pattern from which He was to make everything pertaining to His worship as it was to be offered by the Hebrews, hath in these last days spoken to us by His Son. And He reveals to His Church by the Holy Ghost, through apostles and prophets, the right order of His house, and the due method of His worship, according to His perfect way.

*Q.* Is the interpretation of the things written in the law of Moses one way in which this is done?

*A.* Yes. While in the Church of Christ there is no imitation of the law, still we are assured from Scripture, that the per-

fect order of the Church and the complete developement of her ordinances will present the antitype to the rites under the law.

*Q.* What is the analogy between the Levitical and Christian ordinances?

*A.* The religious ceremonies of the law were appointed by God himself as the patterns of things in the heavens; that is to say, of God's eternal purpose, order, and law, in the mystical body of Christ; which purpose, order, and law, the rites and ceremonies of the Church are ordained by God to express and carry out in that form which is suitable to our present condition upon the earth.

*Q.* What are the respective objects of the Levitical rites and the ordained forms of Christian worship?

*A.* The former were ordained to typify the work of Christ in all its details and variety of application; the latter are ordained to be the outward means by which the sacrifice and work of Christ is not merely commemorated, but the fruits thereof are applied to us, and by which the operations of the Holy Ghost are not merely symbolised, but wrought in us; and the high priestly office which the Lord fulfils is not merely typified, but exhibited in the persons of those whom He ordains for that end, and by them His blessing is actually imparted to His people.

*Q.* What is the essential distinction between the rites of the law and the ordinances of the Gospel?

*A.* The ordinances for worship under the law consisted not in things themselves spiritual, but in material things, and they were types of spiritual and heavenly things; whereas the essential character of the ordinances under the Gospel, stands in the use of reasonable words as well as of material things, and of words and things ordained by God to be the media for the ministry of the Spirit of God.

*Q.* Does this distinction necessarily result from the difference between the Old and New Testaments?

*A.* Yes. The union of the Church with Christ, risen from the dead, and the presence of the Holy Ghost, in the Church, are the two positive and presently existing facts which entirely

alter the nature of the two covenants. To Isarel as an elect nation, God delivered an external law and ordinances for their exclusive obedience; whereas the Church is a spiritual body, and in the many members of that one body, Christ acts by the Holy Ghost, who dwells in them, as well in all real acts of spiritual worship, as in all the other acts of life which they faithfully fulfil.

Q. What benefits do we derive from the study of the spiritual mysteries hid under the types of the law?

A. Therein is unfolded to us the eternal purpose of God, and the wisdom with which God has prepared and disposed all things from the beginning in order to fulfil in His Church that which from eternity He ordained in the counsels of His wisdom, and through eternity He will carry out by the excellency of His power.

Q. What part of the New Testament expressly states that the purpose of God in the Church was typified and prefigured by the tabernacle?

A. The epistle to the Hebrews, wherein we read that Moses was faithful in all his house as a servant, for a testimony of *those things which were to be spoken after*. The priests under the law served unto the example and shadow of heavenly things as Moses was admonished of God when he was about to make the tabernacle; for "see," saith He, "that thou make all things according to the pattern shewed to thee in the Mount." The first tabernacle was a figure for the time then present of the greater and more perfect tabernacle not made with hands. "The law had a shadow of good things to come, but not the very image of the things."

Q. What do we learn from these passages?

A. That if the law had a shadow of good things to come, the Church should have the image of good things to come already in possession, and that in the perfect ordinances of the Church, we should expect to see the exact correlative and antitype, even to the minutest details, of every rite in the law of which the object was the worship of God, or provision for the continual wants of His people.

*Q.* How is the constitution and worship of the Church the complete antitype of the tabernacle?

*A.* The true constitution of the Church is such, that although composed of men, corrupt and evil by nature, yet every one of her members, being born of water and of the Holy Ghost, is, in his measure, ordained to be conformed to the image of Jesus Christ, unto whom every part of the tabernacle bore witness; ordained also to be the example of all those heavenly qualities and divine occupations of which the tabernacle in its application to the nature of men was typical: and the whole body, growing up into the full measure of the stature of Jesus Christ, is ordained to be the perfect antitype, in the glory of the Holy Ghost, of all that the tabernacle itself shadowed forth: and its whole action and course of liturgical service are also ordained to be the antitype of all that was prefigured in shadow by the rites and ceremonies observed and celebrated in the tabernacle.

*Q.* What was the immediate object for which the tabernacle was erected?

*A.* To be a sanctuary in which God might dwell with men on the earth, and to be a place where holy worship might be offered to His name by all the tribes of Israel, who were constituted to be one nation, in twelve tribes.

*Q.* To whom did God show the pattern of the tabernacle?

*A.* To Moses, the type of the apostleship. He alone stood in immediate fellowship with the God of Israel: others assisted him in the work, but he alone was responsible for all things being done according to the pattern.

*Q.* Is this the manner of His working in the Church?

*A.* Yes. It is to apostles alone He committed the ordering of the Church, while with them were associated other ministers, of whom prophets are so closely connected with apostles, that St. Paul says, that to the holy apostles and prophets is revealed the mystery of Christ in the Church, which in other ages was not made known to the sons of men. Eph. iii. 5.

*Q.* By whom were the materials of the tabernacle provided?

A. At the command of Moses, all the people who were willing-hearted brought up their offerings, until being more than sufficient, the people were restrained from giving. See Exod. xxxv.

Q. Did anything analogous to this general offering take place at the commencement of the Christian dispensation?

A. Yes; those who believed and had lands or houses, sold them, and laid the price at the apostle's feet; shewing forth thereby that all the spiritual gifts of the Church were to be in the ordering of the apostles.

## OF THE TABERNACLE.

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### I.—THE MATERIALS.

*Q.* What were the materials of the tabernacle ?

*A.* Gold, silver, brass, purple, blue, scarlet, fine linen, goats' hair, rams' skins dyed red, badgers' [or tachash] skins, shittim wood, or wood of the shittah tree, oil for the lights, spices for anointing oil and for sweet incense, onyx stones, and stones to be set in the ephod and breast-plate.

*Q.* Of what are these materials symbolic ?

*A.* Of certain spiritual characteristics or qualities, which constitute the spiritual materials of which the Church of Christ is formed.

*Q.* What does the gold symbolize ?

*A.* Gold, the most enduring of all metals, is the symbol of truth, formed in the understanding, and embraced in the heart, through the operation of the Holy Ghost.

*Q.* What the silver ?

*A.* Silver, next to gold in purity and beauty, is the symbol of love,—the love of God shed abroad in the heart by the Holy Ghost, pure and holy, flowing forth towards all his creatures, and seeking to embrace them in its operations.

*Q.* What the brass ?

*A.* Brass is the symbol of that spiritual corroboration, and endurance, which enables regenerate man in the strength of the



Holy Ghost firmly to resolve and faithfully to execute all that God enjoins. It also shows forth the reasoning faculties strengthened and exercised for demonstration of the truth.

Q. What do the purple, blue, scarlet, and white represent?

A. Abstract qualities, viz.,—purple is the emblem of regal dignity, decision, and command; blue, of heavenly-mindedness or spirituality; scarlet (the colour of blood), of that cleanness of conscience—that unconsciousness of guilt or of evil, which can only be effected through faith in the blood of Christ; and white, of the pure and spotless righteousness which is in Christ, and is imputed unto the believer, and imparted unto the regenerate.

Q. What is symbolised by the goats' hair?

A. The goat is the emblem of a prophet, or rather of the *natural character and tendencies* of one so used of God. The hair of the goat is the emblem of prophetic word, from the manifold expression whereof do flow unto the Church the abundant consolations of God.

Q. What by the rams' skins dyed red?

A. The ram is the leader of the flock under the hand of the shepherd, and "rams' skins dyed red"—the colour typifying the evangelist—symbolise the ministry of the deacon as the representative of the flock in preaching the gospel of salvation to the world.

Q. What do the badgers, or "tachash" skins symbolise?

A. This word "tachash" cannot mean the "badger," for it is one of the unclean animals. The "tachash" skins have been interpreted "variegated skins of beauty," or "skins dyed in the tints of heaven;" they signify the manifold variety of those Christian virtues which should be manifested in the daily walk of the members of the Church.

Q. Of what is the shittim wood the symbol?

A. Of human nature, weak and unstable in itself, which the Lord assumed, taking the manhood into God, when He tabernacled upon earth, which also He hath made the basis of His spiritual tabernacle, the Church, overlaying and strengthening it by those heavenly powers and qualities which are comprised

in the gift of the Holy Ghost. For His body, the Church, is composed of men, the creatures whom He formed of the dust of the earth, whom He endowed by His Spirit with the powers of the world to come, and whom He will hereafter clothe with the brightness of that glory in which He now abides.

Q. What is symbolised by the oil for the light ?

A. The supply of the Spirit of Christ, by which He makes His light to shine in the Church.

Q. What do the spices for anointing symbolise ?

A. Those spiritual qualities which are in Christ, and dispensed by Him, not only to furnish the ministers of His Church with grace and power, but also to seal and perfect the Church in Him, her anointed Head.

Q. What is symbolised by the spices for the incense ?

A. These represent the "supplications, prayers, intercessions, and giving of thanks," which the apostle Paul says should be offered for all men ; and these when combined and offered up by the representative of Christ, form that spiritual intercession which should be ever heard in the worship of the church in her morning and evening services, as well as in the holy office of the Eucharist.

Q. What do the onyx stones set forth ?

A. Stones point in general to the element of steadfastness in the Church ; onyx stones on the *shoulder* typify the government of the Church ; the spirit of rule in men appointed to this office.

Q. What do the stones for the breast-plate typify ?

A. The gift of discernment and sound judgment in spiritual things.

Q. Are these spiritual characteristics or qualities developed more in one individual or ministry than another ?

A. Yes ; for while they contribute to the formation of the character of every Christian, and constitute the spiritual materials of which the Church of Christ is formed, they find their more particular development in the individual or ministry of which they are respectively symbolic.

Q. Were these materials severally applied in one particular form, or were they used in various combinations ?

A. They were both capable of application, and were actually applied in the construction of the tabernacle in many different ways.

Q. Are they symbolic of spiritual characteristics in any particular combination ?

A. As the materials were variously applied, so also the spiritual qualities symbolised, enter into many different combinations, and inhere in a variety of subjects.

Q. Is any particular type capable of being applied to more than one subject matter ?

A. One type is intended of God to apply to one particular thing which is truly its antitype; yet it is capable of being applied to a great variety of distinct subject matters; but there will be found a strict analogy governing the manner of application in each.

Q. What will result as we progress in the knowledge of the works of God ?

A. As we advance in the knowledge of the works of God, whether visible or invisible, the more sublime will appear to us that unity of purpose and that simplicity of method manifested in the various operations of His wisdom and power.

Q. What is further observable as to the materials of the Tabernacle ?

A. That there was a gradual increase of costliness and splendour in the construction of the three successive parts of the tabernacle. This must have produced in the Israelite corresponding increase of reverence and awe, leading him to attach distinct degrees of sacredness to the different parts, and to attribute a peculiar presence of God to one part rather than to another.

---

## II.—THE CONSTRUCTION.

Q. What were the principal divisions or parts of the tabernacle ?

A. 1st. The court of the tabernacle, afterwards called the court of the priests; after which came the tabernacle itself, wherein was,—2nd. The first chamber, or Holy Place without the vail, called in the Epistle to the Hebrews, the first tabernacle or sanctuary;—and 3rd. The inner chamber within the vail, called the Most Holy Place, or “holiest of all.”

Q. How were these three divisions distinguished?

A. 1st. The outer court was uncovered and exposed to view;—2nd. The tabernacle was entirely concealed from all without; and this, the first part, or “Holy Place,” was accessible to the priests;—and 3rd. The second part of the tabernacle was concealed from the view even of the priests, and inaccessible to them; none but the High Priest entering into it.

Q. Is anything worthy of remark presented to us in these three divisions?

A. Yes; we have here a remarkable figure of the manner in which the adorable Persons of the blessed Trinity are revealed in this dispensation.

Q. How is this?

A. 1st. The Father dwelling in the light to which no man can approach, in Whose presence the Incarnate Son as High Priest in our behalf, alone appears, and we only in Him;—2nd. The Son, invisible to the world, but revealed unto those whom He chooses out of the world;—3rd. The Holy Ghost manifested before the eyes of men in His operations in the Church.

Q. Have these divisions any reference to the mystery of man's being?

A. The threefold nature of man in body, soul, and spirit, will be found to be typified herein, for man was created in the image of God; in that predestinated image in which God Incarnate was to be manifested and to abide for ever; and every man is a standing type of the mystery of God in the Church, the body of Christ.

Q. What part of man's being does the court of the tabernacle symbolise?

A. The court without, with its bloody sacrifices, has reference to the animal part of man, with its involuntary impulses and instincts, and its active movements exposed to the view of others. Nor is it less characteristic of that outward walk and conversation of holiness, and of that self-sacrifice and dedication to God, by which the Christian lets "his light shine before men, that they may see his good works, and glorify his Father which is in heaven."

Q. What part of man's being does the tabernacle with its two divisions symbolise?

A. The Holy Place symbolises the mind or rational part endowed with light, memory, and reflection, and with reasonable speech; and the Most Holy Place is the fit representation of the regenerated spirit of man, in which God vouchsafes to dwell, and whose proper light is the glory of His own presence.

Q. Does this application of the divisions of the tabernacle to the threefold nature of man elucidate the manner in which those divisions apply to the principal rites and offices of the Church, and how?

A. Yes; all the parts of man's being are called into action in the various rites of the Christian Church, and in every act of worship, the faculties of the spirit, soul, and understanding, and body also, should be exercised. Every service must be reasonable, every act of worship spiritual, and offered in spirit, and every public office and rite presupposes the use of the members and organs of the body. And in the highest and most spiritual of all, namely, in the sacrament of the Holy Eucharist, material substances, bread and wine are the absolutely essential instruments and elements of worship.

Q. Have the several divisions of the tabernacle any further typical import?

A. Yes; they are typical of the successive dispensations of God, from the giving of the law until the final consummation.

Q. What dispensation does the court without set forth?

A. The Jewish; the distinguishing feature of which was its carnal rites and ceremonies.

Q. Of what dispensation is the tabernacle in its two parts typical?

A. The Holy Place sets forth the Church during the present dispensation, the peculiarity of which is its sacraments and ordinances, which are both rational and spiritual; and the Most Holy Place sets forth the heavenly dispensation, which is yet future.

Q. Has the Church, in her practice, altogether disregarded the types of the tabernacle and court without?

A. It is remarkable that the Church has in her services of worship entirely eschewed the types of the court without, such as the shedding of blood, and burning of victims; while she has almost universally (until the last 300 years universally) adopted the symbolical types used in the Holy Place, such as the burning of lights and incense, and the use of bread and wine.

Q. Have the tabernacle and court any further prophetic application?

A. The tabernacle as a whole, points to the time when all nations shall be included in the covenant of God, and the outer court shall become the court of the nations; when Israel shall be for a sanctuary in the midst of the earth, and they "shall be named the priests of the Lord, and the ministers of their God;" and when the Church of the first-born in heaven shall be the immediate dwelling-place of God, and the abode of His glory. And as the two parts of the tabernacle were united and yet distinct, so the heavenly and the earthly shall be connected by ties of spiritual communications, and the Jerusalem above shall be the glory, and life, and strength of the Jerusalem on earth, the future metropolis of the nations.

Q. What was the size of the court?

A. The court was 100 cubits in length from west to east, by 50 cubits from north to south, forming two squares of 50 cubits each.

Q. What were the dimensions of the tabernacle?

A. The length of the tabernacle was 30 cubits from west to east, the height was 10 cubits, and the breadth 10 cubits.

The Holy Place is supposed to have occupied 20 cubits of the length, and the Most Holy the remaining 10. Thus the Most Holy Place would form a cube, or figure of 10 cubits every way; and the Holy Place was double its size, being double its length.

*Q.* Is anything to be gathered from the dimensions of the court and tabernacle?

*A.* This general truth may be learned, namely, that in the constitution of the Church, the body of Christ—God works after, and according to an order of measure and number. As an instance of this, we find that the number of those baptised after Peter's first sermon (see Acts ii.), was about 3,000, which number is the multiple of the length, and breadth, and height of the tabernacle ( $30 \times 10 \times 10$ ). And the number of those who believed his second sermon, was 5,000 (see Acts iv.), which number equals the area of the court of the tabernacle ( $100 \times 50$ ).

*Q.* Where was the tabernacle placed?

*A.* In the western square of the two divisions of the court, and so situated as that its entrance (where the five pillars stood), came up to, or rather just beyond, the dividing line of the two squares; which arrangement of the tent would leave a space of 20 cubits between the tent itself and the brazen pillars on three of its sides, and the Most Holy Place would then occupy a square of 10 cubits in the *centre* of this square. (See Exod. xxvii.)

*Q.* How was the enclosure or court of the tabernacle formed?

*A.* By 60 pillars of brass, each 5 cubits in height, and based in sockets of brass, and erected 20 on the north, and 20 on the south side; 10 on the west, and 10 on the east. On these pillars was suspended a hanging of white linen by means of silver hooks, which encompassed the west, north, and south sides, and also the east side both from north to south, for the space of 15 cubits,—that is, the space occupied by 3 pillars on each side. And on the remaining 4, or central pillars of the east side, was hung a detached vail, or hanging

for the entrance, composed of blue, purple, and scarlet, and fine white linen.

*Q.* To what do the court and its materials refer?

*A.* In its typical application the court points to man's outward conduct and actions; hence the predominant metal was brass with some silver; and hence also the number 5, symbolical of the bodily senses, through which the spirit and understanding of man hold intercourse with the material world without, is the predominant number in the court.

*Q.* To what does the linen point?

*A.* The hanging of white linen being all that was seen from without, points to the outward righteousness which the saints should manifest to the world. The mysteries of their faith not being exposed to those without.

*Q.* What do the 60 pillars represent?

*A.* In the application of the construction of the tabernacle to the organization of a particular church, complete in its number of 3000 adult communicants, the 60 pillars of the court, represent the simple Evangelist's ministry as put forth and exercised by deacons, of whom there should be this number when the ordinance is complete,—*i.e.*, one evangelical deacon to every 50 adult members ( $60 \times 50 = 3000$ ).

*Q.* What do the 4 pillars of entrance shew forth?

*A.* These pillars of entrance with their covering of various colours, point to a fourfold ministry, or office, committed to 4 out of the 60, and ordained for the preparation of those who would enter and have access to the rites symbolised by those of the brazen altar and the court. They should be the door of entrance, to look upon and determine whether those who are desirous to become members have sufficient knowledge and faith to entitle them to this privilege.

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### III.—THE FURNITURE.

*Q.* What furniture appertained to the court of the tabernacle?

*A.* The altar for burnt offerings, called the brazen altar.



Q. What were the materials, dimensions, and form of the brazen altar?

A. It was made of shittim wood overlaid with brass, and its dimensions were 5 cubits square, and 3 in height, and at the 4 corners at the top were 4 projections or horns.

Q. What use was made of this altar?

A. Upon it were consumed the burnt sacrifices; the flesh of animals, and the fruits of the earth.

Q. What may we learn from the height and breadth of this altar?

A. That the Gospel whereby men are called into the Church is calculated to lay hold of the five senses of man, and embraces every part of his being as consisting of body, soul, and spirit.

Q. Did anything further appertain to this altar?

A. Yes; Moses was also commanded to make ash pans, shovels, basons, flesh hooks and fire pans of brass, for the service of God at this altar. Exod. xxvii. 3.

Q. What were the ash pans for, and what is signified by them?

A. They were the vessels in which the ashes of the victim were preserved, and answer to the remembrance of forgiven sins; for whilst it certainly would be very wrong and injurious to doubt the forgiveness of our sins, it is ever most wholesome and right to remember what God hath forgiven us.

Q. Of what are the shovels the emblem?

A. Of the human understanding enlightened by the Spirit of Christ, which rightly employed, assists us in removing those impediments to our spiritual progress which were previously a hindrance to us.

Q. What do the basons signify?

A. The basons in which the blood of the sacrifices was received, point to the capacities of the renewed man to receive the assurance of the redemption and forgiveness that are brought to us through the blood of Christ.

Q. What do the flesh hooks (*forks*) point out?

A. The sympathy of our common nature as exhibited in

the love of Christ to all men, and which love and sympathy are calculated to lay hold of, and to retain, man within their grasp, ever impelling him to offer *himself* up a burnt sacrifice unto God.

Q. What do the fire pans shew forth?

A. The affections of the renewed heart, which should be filled with the zeal and love of Christ in the dedication of ourselves to God.

Q. What is signified by all these instruments being made of brass?

A. As it was through the eternal Spirit that Christ offered Himself without spot to God, so it is by the strength of the same Spirit we are enabled to present ourselves a living sacrifice, holy and acceptable to Him, as our reasonable service.

Q. Did anything further appertain to this brazen altar?

A. Yes; there was a brazen grate around the altar like a net, which reached from the ground half way up the altar, to which it was attached in four places by four brazen rings. Exod. xxvii. 4, 5. Through these rings were passed two staves of shittim wood, overlaid with brass, upon the two sides of the altar, in order to bear it. Verses 6, 7.

Q. What is signified by these?

A. The net work of brass finds its spiritual counterpart in the gracious manifestations which encompass the new man, and adorn the disciple of Christ.

Q. What spiritual truth is primarily and chiefly set forth by this altar, and the use made of it?

A. The destruction of the offering in sacrifice is the symbol of God's unsparing judgment against the sinful nature of man—the token that man cannot be profitable to God except through the death of the flesh.

Q. What does sacrifice by fire *upon the altar* signify?

A. That now in Christ—who hath died and is risen again—man is capable of “yielding himself to God as alive from the dead, and his members as instruments of righteousness unto God;” for as the altar was made of shittim wood—the type of man's nature, weak and unstable in itself—but over-

laid with brass, so the regenerate man is strengthened by the Spirit of God to present the sacrifice of himself to God.

*Q.* What does the brazen altar set forth in its liturgical application?

*A.* All those acts of religious worship wherein confession is made of our natural corruption and actual sins, and the grace of absolution conferred; and by which the Christian professes his faithful resolution to serve God, to obey His commandments, and to walk in His ways, and receives grace for the performance of the same.

*Q.* By whom were the services of the brazen altar and of the court performed?

*A.* Certain acts were restricted to the priests; there were others in which the Levites were admitted to assist them.

*Q.* Of what ministry is the brazen altar the type?

*A.* Of a ministry fulfilled by priests, assisted by deacons; and the type includes all those functions wherein the priest, with the assistance of the deacon, ministers to the people, or before God on behalf of the people.

*Q.* To what do the four horns refer?

*A.* To liturgical rites performed in four other different localities, under the angel who officiates at the altar.

*Q.* Was there any other thing than the brazen altar placed in the court of the tabernacle?

*A.* Between the brazen altar and the entrance to the tabernacle (it is supposed, a little to the left or south side), stood the laver, made of the brazen mirrors offered by the Israelitish women. Exod. xxxviii. 8.

*Q.* What use was made of this laver?

*A.* The priests were commanded to wash thereat before engaging in any of the principle functions of their service.

*Q.* Of what is the brazen laver typical?

*A.* Of the ministry of the word.

*Q.* Why was the laver made of the brazen mirrors of the women?

*A.* As a man beholds his natural face in a glass, so in the ministry of the word, whether prophetic or evangelistic, he ought to be able to see wherein he is unclean in the sight of

God ; and if he be not a forgetful hearer, but a doer of the word, he will be cleansed thereby, and rendered fit for the worship of God in His house.

*Q.* What was the frame work of the tabernacle ?

*A.* It consisted of 48 boards, each 10 cubits in height, and one cubit and a half in width ; these boards were arranged 20 on each side, north and south, 6 at the west end, and 2 in the north-west and south-west corners. Each board was kept in its upright position by means of 2 silver tenons at the base, let into 2 sockets of silver ; and the whole was held together by 5 bars, 4 of which passed through golden rings attached to the boards, and the centre bar passed through the thickness of the boards ; those on the north and south side, as Josephus says, running into that on the west side, and thus forming one continuous support round the 3 sides. The bars as well as the boards were of shittim wood, overlaid with gold.

*Q.* Do the height of these boards set forth any truth ?

*A.* They were twice as high as the pillars of the court. The number 10 is the royal number, the number of the kingdom, the double of the earthly things ; the height of these boards and pillars shews that the ministries in the Christian Church, whose types they are, deal with the spiritual faculties of man, since they not only have to do with the earthly things, but also with spiritual mysteries ; and that the persons who fulfil these ministries are priests in the house of God.

*Q.* What ministry do the six boards at the west end shew forth ?

*A.* They symbolise the position of the eldership in the Christian Church, whose duty it is to see that the Church is instructed in the knowledge of the mysteries of God, and to see that these mysteries are preserved from the profanation of those without. The elders, and other principal ministers, are set forth by the one cubit, and their helps by the half cubit, in the breadth of the boards.

*Q.* What do the silver sockets represent ?

*A.* These sockets being made of the money offered by every male above 20, for the ransom of his soul, set forth the love

which every man owes to God and his neighbour, or that perfect love which is contained under these two commandments, and in which every Christian minister should be an example to the flock; they are therefore placed under the boards, which represent such ministers of Christ.

*Q.* What do the tenons by which the boards were attached to the sockets symbolise?

*A.* The deacon and under deacon, by means of whom the ministers are able to manifest this love among the flock in deed, and not in ministerial word only.

*Q.* What do the five bars set forth?

*A.* Of these bars which encompassed the boards horizontally, four were separated into two parts, but the fifth and middle bar passed through all the boards on one side; these bars were fastened by golden rings to each of these boards, and they represent teachers, set or appointed, to instruct the ministers or priests of the Church in the truth and duties of their office.

*Q.* Where was the entrance to the tabernacle, and how was it constructed?

*A.* The entrance was at the east end, through five pillars of shittim wood, overlaid with gold, with capitals overlaid with silver; the pillars were based in sockets of brass. Upon these pillars was suspended a hanging, or vail of blue, purple, scarlet, and fine linen, supported upon hooks of silver.

*Q.* What do the five pillars of entrance to the tabernacle point to?

*A.* They set forth five principal evangelists, whose duty it is to prepare candidates for communion, and the membership of the Church; to see that they are properly instructed in its doctrine and liturgical rites; and as such, are desiring to walk in all the commandments and ordinances of the Lord blameless. They are also set to guard its worship from the profane, and the entry of wolves in sheep's clothing.

*Q.* How was the "Holy of Holies" separated from the "Holy Place?"

*A.* By a vail of blue, and purple, and scarlet, and fine white

linen, with figures of cherubim wrought upon it. This vail was suspended by hooks of gold upon four pillars of shittim wood overlaid with gold, and based in sockets of silver.

*Q.* Of what were the four pillars between the Most Holy and the Holy Place typical?

*A.* Of apostles, prophets, evangelists, and pastors in the universal Church; and of elders, prophets, evangelists, and pastors in the particular Church, and who are here represented as alike engaged in a common work, having for its object the perfecting of the saints, and their ministry is symbolised by the vail, suspended upon them.

*Q.* Of what were the sockets for the boards, pillars, and hooks, and for overlaying the capitals of the five pillars formed?

*A.* Of the silver produced by the half shekel which, at the first numbering of the children of Israel, was paid by every male (except those of the tribe of Levi), who had attained the age of 20, for the redemption of his soul. Exod. xxx. 11-16.

*Q.* Is there anything remarkable as to this silver?

*A.* Yes; it was the only part of the offerings of the people of Israel used in the construction of the tabernacle and court which was effected by commandment, and not voluntary; and represents to us, that although a man may have all gifts, if he has not charity or love, he is nothing.

*Q.* How was the tabernacle covered?

*A.* It was enveloped with four coverings, which, according to the length of the drapery, hung over it from side to side.

*Q.* Of what did the first covering consist?

*A.* Of ten curtains of white twined fine linen, which were decorated in the same manner as the hangings of the Most Holy Place.

*Q.* What was the length and breadth of these curtains?

*A.* Each curtain was 28 cubits long, and 4 cubits broad.

*Q.* How were they coupled together?

*A.* In two divisions, each division consisting of five curtains, and forming two large coverings, each 28 cubits long, and

20 broad; and both divisions were joined together by 50 golden hooks, and 50 taches of blue.

Q. What is signified by these 50 golden hooks, and 50 taches of blue?

A. The number 50 divides naturally into 5 times 10, of which 5 as the number of the earthly state, and 10 as the number of the kingdom, point to a twofold condition of the Church; consequently the Church, as well now in this present time, as in her future perfected condition, should be ever preserved in unity by the bond of truth and heavenly-mindedness.

Q. How were they placed breadthwise over the tabernacle?

A. They were stretched out at full length across the tabernacle, and as the breadth of the whole tabernacle, including the height of the side walls—each of 10 cubits—was 30 cubits, these curtains appear to have been 1 cubit short on each side.

Q. Why were these curtains about 1 cubit too short on each side?

A. The number 28 is the number of the moon, and not of the sun; consequently this covering of the Church by the fourfold ministry applies to the present condition of the Church in the world, but not to her future perfected condition under the Sun of Righteousness: for the Church is still, during the absence of Christ, in a state of imperfection.

Q. How was the tabernacle enveloped (lengthwise) by these coverings?

A. One of the two divisions, consisting of five curtains coupled together, and forming a breadth of 20 cubits *by its breadth*, exactly covered the length of the tabernacle, which was 20 cubits. The other division, which was like the first, served as a roof for the Most Holy Place, which was 10 cubits square, while the remaining part hung down at the back of the Most Holy Place.\*

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\* It has been stated that the inner curtains reached to the ground on the west side. It is, perhaps, more probable that they were looped together not exactly over where the goats' hair curtains were joined, but rather a cubit in advance toward the east end, so that if the four pillars were a cubit in diameter, which it is not too

Q. What is symbolised by all this ?

A. The great truth that the present and future spiritual condition of the Church are only one, even as the adorning of the same is but one ; but that, nevertheless, there is a determinate line of demarcation between the earthly and the heavenly, between the present and the future state of the Church, which cannot be obliterated nor passed over without a change.

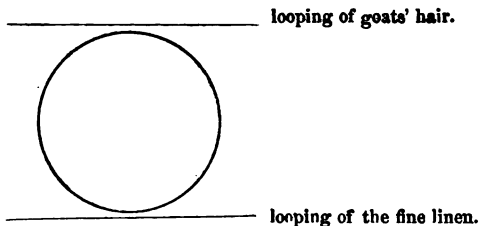
Q. Of what was the second covering made ?

A. Of goats' hair spun by the women.

Q. How was it composed ?

A. Of curtains united together, each 4 cubits broad, but

much to suppose they were, and also stood in the Holy Place division ; where, by the mystery represented by them they ought to stand, then the looping of the under covering would come to the outer circumference of the pillars east, while those of the goats' hair covering would meet over the outer circumference west. After this manner,—



We have no accounts given us in the text of how the inner curtains were looped, as we have in the case of the goats' hair covering ; and they would lie very awkwardly —if we were to suppose the loops and hooks of both curtains came together in the same strait line, one over the other. This arrangement of the inner curtains would give an extra cubit as a fall to the entrance of the tent inside ; or, it may be, that this cubit covered the five pillars of entrance, as, by their mystery they ought to have stood prominently forward, having at least half their diameter beyond the limit of the Holy Place and in the court, and so would require this cubit to cover them. This position of the pillars is confirmed by the sixth curtain of the goat's hair covering being folded back upon *itself* ; and not on the fifth curtain (as stated Exod. xxvi. 9), "thou shalt double the sixth curtain in the fore-front of the tabernacle ;" and to double it, it must be turned upon itself, or it would not be doubled ; and it must have also something to rest upon, which it would have if it lay over the tops of the five pillars ; and there is spiritual instruction in this—as this double manifestation of the spirit was seen when it had only an evangelical form of ministry like that of the five pillars, to sustain it.



30 instead of 28 cubits long, and they were 11 in number instead of 10.

Q. How were these curtains fastened together?

A. With hooks not of gold, but of brass.

Q. Of what is this covering symbolic?

A. Of the spirit of prophecy; which is the testimony of Jesus Christ. Rev. xix. 10, and 1 Cor. xiii. 8-10.

Q. What may we learn from the length of this covering being 30, and not 28 cubits?

A. That although the present constitution of the Church is indeed suited to the earthly things, yet the spirit of prophecy ever carries her forward in spirit into the heavenly substance, and presents to her view the heavenly dispensation in prophecys and visions, without allowing her to delude herself with the idea that the earthly dispensation has passed away.

Q. What do the brazen hooks symbolise?

A. The bendings of the spirit, or utterances of prophecy of which there should be fifty for the discernment of a gift.

Q. What was the chief peculiarity of this covering?

A. That one of its grand divisions consisted of five curtains coupled together, and the other of six united in like manner.

Q. How were these curtains hung?

A. The six over the Holy Place, and the five over the Most Holy; the first of the six did not hang down over the curtain of the Holy Place, but was folded back upon itself, representing thereby that a larger portion of the Spirit is generally manifested at the beginning of any work of the Lord, as was the case at the beginning of this dispensation.

Q. Was anything farther remarkable?

A. The line of union between the two grand divisions of this covering passed over the lines of partition between the Holy Place and the Most Holy, so that the *half curtain*, which covered the back of the Most Holy Place (which was 10 cubits) would just reach the ground as the other parts of the curtains would also do on either side, and thus extend a cubit below the other inner curtain. Exod. xxvi. 9, 12, 13.

Q. What may we learn from this?

A. That the spirit of prophecy should overwrap or extend beyond the present attainments of the Church, and in spirit carry her forward to the kingdom-state, or measure. Ephes. iii. 10.

Q. Was there any other covering?

A. Yes; a covering of rams' skins dyed red. Exod. xxvi. 14.

Q. To what does this covering answer?

A. The diaconal commission which the Church hath to fulfil in the world, in that she should manifest, in the sight of all men, that sprinkling of the blood of Christ which it is her peculiar office to apply; by preaching the peace of God through the blood of Christ to all men, and by encouraging every man to a faithful discharge of his duty.

Q. Was there yet a fourth covering?

A. Yes; a covering of badgers' [tachash] skins; or skins dyed in the tints of heaven.

Q. Of what is this symbolic?

A. Of all those outward virtues and adornments of the Christian life which the world can recognise and admire; as the apostle says, "whatsoever is good, whatsoever is lovely, &c.; if there be any virtue, any praise, think on these things."

Q. What does the Holy Place peculiarly set forth?

A. The condition of the Church during the present dispensation, and with its furniture, symbolises the great duties of intercession—eucharist oblation and illumination, which she has continually to fulfil on earth.

Q. What were the instruments of service in the Holy Place?

A. There were three chief instruments,—namely, the altar of incense, the golden candlestick with seven lights, and the table of shew bread.

Q. How were they placed?

A. The altar stood before the vail which separated the Most Holy, and equi-distant from each side wall; the candlestick stood on the south side, to the left on entering, and is said to have been placed north and south, the lamps upon the branches being so fixed as to incline towards the lamp on

the centre shaft, and the centre lamp being made to incline towards the Most Holy Place. Hence, it is stated that the centre lamp, being on this account nearest to the west, or Most Holy Place, was called the western lamp; and thirdly, the table of shew bread stood on the north side, opposite the candlestick, but was placed east and west.

*Q.* What does this furniture of the Holy Place especially symbolise?

*A.* The offices and ministry of the Christian Church during the present dispensation; but not to the exclusion of the several offices, symbolised by the vessels and rites respectively of the court and Most Holy Place.

*Q.* Do these arrangements of the Holy Place and of the court affect the constitution of particular Churches?

*A.* Yes; every particular Church, so far as circumstances permit, is formed upon the model of the universal Church. And as the Lord, the Angel of the Covenant, ministers to His Church through four, so in like manner, each particular Church is headed up by its chief minister or angel, who ministers to, or on behalf of, the people committed to his charge, whether in the functions of the priestly office, or in those of the diaconal ministry, through four.

*Q.* Of what was this altar made, and what were its dimensions?

*A.* The altar in the Holy Place, or altar of incense, was made of shittim wood, overlaid with gold, and hence called also the golden altar. Its dimensions were one cubit square in length and breadth, and two in height. There were four horns on the top of it, one at each corner. It was surrounded by a golden crown, and there were two golden rings under the crown at the two corners of each side; and appertaining to this altar, were also two staves of shittim wood, overlaid with gold, by which the altar was carried from place to place, the staves passing through the rings; there also belonged to this altar, as an instrument of service, the censer in which the incense was burned.

*Q.* Of what is this altar the type?

A. Of priesthood, in respect of mediation : which, though it be a function pertaining to the office of every priest, yet, as a corporate act of the Church, as one body, is fulfilled only by the Lord, and in the particular Church, only by the angel. It is thus that the golden altar becomes the type of priesthood under the headship of the angel.

Q. How does this appear ?

A. The dimensions of the altar show it.

Q. What do its length and breadth set forth ?

A. The length and the breadth were only one cubit square, because the service of this altar was to be performed by one man only ; for the angel of the Church, as the representative of the Son of Man, the Angel in heaven, alone fulfils in his particular Church the ministry corresponding to that of the Son of Man in the heavens.

Q. What does the height set forth ?

A. The height of the altar was two cubits. As the Church is the help meet to the Lord in the execution of His office of intercessor, so should the angel of the Church choose a help to assist him in the office which he fulfils as angel, and to occupy his place in his absence.

Q. What do the four horns of the golden altar typify ?

A. Horns are the symbol of power, and these four horns also set forth that the angel has power and authority by the employment under him of other subordinate ministers to fulfil the office of intercession in four distinct congregations forming part of his flock, but locally distinct from the mother Church.

Q. Of what is the golden crown a type ?

A. Of the spiritual beauty and dignity which become the solemn act of intercession, and of the character of him who should offer it.

Q. What do the rings and staves set forth ?

A. That it is only by the existence of apostles and prophets that true worship in a Church is initiated or maintained.

Q. How was the candlestick formed, and what were its materials ?

A. It was made of beaten gold ; it was formed with a centre

shaft, and six branches, three on either side of the centre shaft; in the centre shaft were four bowls, made after the form of the calyx of the almond blossom, with knops and flowers. In each of the six branches were three similar bowls with knops and flowers, and there also appertained to the candlestick, golden tongs and snuff dishes.

*Q.* Of what is the golden candlestick primarily the symbol?

*A.* Of the sevenfold eldership; viz, the angel and six elders, which are found in every particular Church when fully and properly constituted.

*Q.* What does it further refer to?

*A.* The candlestick considered *as a type*, represents a Church in its ministers and gifts. The golden shaft with its six branches is typical of the assembly of Christian people, who through their faith, obedience, and hope, support and sustain the ministers in the Church. The flame on the top of the shaft refers to the office of angel, and those of the branches to the elders. Psalm civ. 4.

*Q.* How does this appear as respects the people?

*A.* The lamps burned through the supply of *oil* which was brought up by the people; so in like manner, it is the love of the anointed people, whose hearts shall have been prepared of the Lord, that shall contribute the requisite supply of light in the ministers.

*Q.* What do we learn from the lamps thus filled with oil?

*A.* These lamps, thus filled with oil, from the oil vessels, correspond to the various functions of the angel and elders, who, although they derive not their office from the people, should, nevertheless, ever be sustained by the faith and function of the Holy Ghost, which is to be found in them.

*Q.* What does the sevenfold light of the candlestick set forth?

*A.* The understanding spiritually illuminated. In its highest application it is the symbol of Christ, with the sevenfold Spirit, the light of His Church; it is also the symbol of the Church endowed with the Holy Ghost in His sevenfold mani-

festation and distribution of gifts, as the light of the world. And in each particular Church, as we have seen, it typifies the light of God's truth manifested through the sevenfold eldership.

*Q.* Is the fourfold ministry set forth by the candlestick?

*A.* Not perhaps so prominently as by the altar and the table, but it is not excluded.

*Q.* To what do the three bowls in the branches of the candlestick refer?

*A.* To the offices of oversight, teaching, and feeding; of pastorship exercised by every elder, in which he is assisted by the subordinate priests,—namely, the prophets, evangelists, and pastors of the Church.

*Q.* What may we learn from this use of, or reference to, the almond tree in the candlestick?

*A.* The almond tree is, of all trees, first in bud, and is here represented to us as a type of the rapid budding forth of that fourfold ministry of apostles, prophets, evangelists, pastors, and teachers (Eph. iv. 11), which Christ, as the Angel of the covenant, exercises in reference to the whole Church, and which are exercised in each particular Church under its angel, as offices distinct from that of the ruler.

*Q.* What do the knops and flowers set forth?

*A.* These were equally distributed over the whole candlestick; so the whole Church should be furnished with all spiritual gifts, with all the manifestations and fruits of the Holy Ghost; these should be her spiritual attire and ornament; no member of the body should be without a participation in the same, but be a manifestor thereof; as the manifestation of the Spirit is given to every one to profit withal. 1 Cor. xii. 7.

*Q.* What do the knops in particular set forth?

*A.* These correspond to the gifts of the Spirit, which we classify under three principal heads; 1st, The word of *wisdom* with its ramifications, prophecy, and discerning of spirits; 2nd, The word of *knowledge* branching out into the gift of tongues, and the interpretation of tongues; and 3rd, The gift of *faith*, which is especially manifested in healings and miracles. 1 Cor. xii. 8-10.

*Q.* To what do the flowers especially point ?

*A.* The *flowers*, full of undisclosed beauty, and surrounded with leaves, which attest the presence of this beauty, correspond to the graces and fruits of the Holy Ghost. Gal. v. 22. These are,—1st, *Patience* or *hope* branching out into joy and peace; 2nd, *Faith*, into temperance and humility; and, 3rd, *Love*, which manifests itself in gentleness and charity; in short, faith, hope, and charity, against which there is no law. Gal. v. 23.

*Q.* What do the tongs and snuff dishes teach us ?

*A.* These, which were used in the cleansing of the lamps, are emblems of the encouragement and rebuke, by means of which the Lord, who, in His apostles and prophets, walketh in the midst of all the Church (Rev. ii. and iii.), labours to maintain His light in the midst of His people, and to cause it to burn more brightly.

*Q.* Has the candlestick any application to the ministry of the Church ?

*A.* As the golden altar is the type of priesthood in unity, so the golden candlestick is the type of priesthood in diversity.

*Q.* How was the Table of Shew Bread formed, and what were its materials ?

*A.* It was made of shittim-wood overlaid with gold; it was 2 cubits in length, 1 in breadth, and  $1\frac{1}{2}$  cubits in height. It had a golden border, and a golden crown to the border. It stood on four feet, and there were four golden rings at the four corners. It was carried by means of two staves passing through the rings; these staves were also of shittim-wood overlaid with gold. To this table also appertained four kinds of vessels of service made of solid gold,—namely, the golden dishes, spoons, covers, and bowls.

*Q.* Of what is the Table of Shew Bread a type ?

*A.* Of Christ, the Bread of Life, who, abiding in our nature at the right hand of God, presents in His own flesh before God the continual memorial of His people.

*Q.* Has it any other typical reference ?

*A.* Yes; it is typical of the Church, the Body of Christ,

which is the spiritual Israel and true antitype of the twelve tribes of Israel after the flesh.

*Q.* How does this appear?

*A.* Of this her calling and office the Church possesses an outward sign and symbol in the complete number of those who should stand in the highest ministry,—namely, the twelve apostles of the Lord.

*Q.* Why are the twelve apostles thus associated with this table?

*A.* Because on it were placed the twelve loaves of Shew Bread; hence the name given to the table; which twelve loaves represented, by way of memorial before the Lord, the entirety of the priesthood.

*Q.* Has this table any reference to the particular Church?

*A.* It typifies the priesthood in its completeness, under the headship in the universal Church of the twelve apostles, and in the particular Church of the ruling elders.

*Q.* Does it point to any service of the Church?

*A.* Liturgically considered, it is symbolic of oblation for a memorial before God.

*Q.* What form of this have we in the Church?

*A.* In the Church, there is but one form, namely, that which we have in the Holy Eucharist.

*Q.* How is the sacrament of the Holy Eucharist symbolically referred to in this table?

*A.* Not as it is the means merely of personal communion (in which respect we have the symbol in the sacrifice of peace-offering partaken of by the offerer in the court); but in a higher form than this, namely, as it is the reasonable sacrifice which the Church offers, in presenting before God the memorial of Him who came down from heaven to be the life of the world; and in Him, and under the figures of the sacramental elements representing His body and blood, the memorial also of the spiritual Church itself, quickened with eternal life, upon which Almighty God is pleased to look down with favour and acceptance.

*Q.* What do the four rings, the four corners, the four feet, and the four kinds of vessels of this table symbolise?



A. By these the four ministries are symbolised, for the priests of each of the four ministries are alike essential to the completeness of the presbytery and to the perfection of the Church; and all in their ordination are alike invested with authority to offer the sacrifice of the Church, and to present before God the memorial of Christ.

Q. What are these ministries?

A. These four ministries or classes in the priesthood, are elders (ruling in word and doctrine, and also in discipline), prophets, evangelists, and pastors, the three last being respectively of the order of priest, presbyter, or elder, although not *ruling* elders.

Q. What is shown forth by the table and staves being of shittim-wood overlaid with gold, while the rings, ornaments, and vessels were of solid gold?

A. By this we learn that the persons who fulfil this ministry are mortal men; but the ministry itself is an imperishable reality; the staves used to carry different articles of furniture, representing ministers set in the ministries symbolised by the rings.

Q. What do the rings and staves typify?

A. The co-operation of the various ministries attested by the offering up of the Bread of Life.

Q. Do the relative dimensions of the table afford any instruction?

A. Yes; its length being 2 cubits, was one-fifth of the breadth of the tabernacle. This shews that the Bread of Life is prepared for every one previously subjected to that *ministry*, by whose co-operation the five senses of man and all his faculties are purified and enlightened, and he is thus admitted to a participation in the enjoyment of the same.

Q. What does the height of the table point to?

A. Its height ( $1\frac{1}{2}$  cubits) like that of the altar of incense, refers to the angel, who (personally, or by his help) dispenses the Bread of Life in his Church; as Christ, the Angel of the covenant, nourishes the whole Church.

Q. To what do the golden border and the golden crown point?

A. The golden border answers to the word of prophecy, and the crown to that ornament of spiritual discourse with which the holy communion should be accompanied.

Q. What was there in the Most Holy Place?

A. The ark of the testimony, with the mercy-seat and cherubim upon it.

Q. What was the ark, and how was it made?

A. A chest made of shittim-wood overlaid with gold within and without, and upon it a crown of gold round about. It was 2 cubits and a half in length,  $1\frac{1}{2}$  in breadth, and  $1\frac{1}{2}$  in height, with four golden rings at the four corners, two being on each side. To it appertained two staves of shittim-wood overlaid with gold; these were placed through the rings, and by these was the ark removed when necessary.

Q. What was the mercy-seat?

A. A sheet of solid gold, of the same dimensions in length and breadth with the ark.

Q. What were the cherubim?

A. Two figures, with wings, made of beaten gold, and placed one upon each end of the mercy-seat, with their faces towards each other, and their wings extended so as to cover the mercy-seat.

Q. What use was made of the ark?

A. In it was placed the testimony, consisting of the two tables of stone, written with the finger of God.

Q. Was there anything more placed either in the Most Holy Place or in the ark?

A. There was a pot of manna, the food of the children of Israel, while passing through the wilderness, and also Aaron's rod which budded. Some have supposed that these were laid up in the ark; but the directions to Moses, found in Exod. xvi. 33, in Numb. xvii. 10, and also in 1 Kings viii. 9, would rather lead to the belief that they were laid up "before the testimony;" that is to say, in the Most Holy Place before the ark; and the words of the epistle to the Hebrews (ix. 4.), though seeming to bear a different construction, yet are they considered as equally applicable to the Most Holy Place as to the ark itself.

*Q.* Was any other use made of the ark with its mercy-seat and cherubim ?

*A.* Yes ; this most special use, namely, from above the mercy-seat and between the cherubim, the Lord promised to meet with Moses as the guide of His people, and to commune with him of all things given in commandment to the children of Israel.

*Q.* Of what is the Most Holy Place the type ?

*A.* Of heaven itself, whither our High Priest is for us entered, and in which He seats us with Himself through the communion of the Holy Ghost, present with our spirits, and dwelling in us.

*Q.* How does the Most Holy Place become this type ?

*A.* Because it was so appointed of God, and contained the symbols of this spiritual condition.

*Q.* Of what is the mercy-seat on which the glory rested the symbol ?

*A.* Primarily, the mercy-seat refers to the person of Christ alone ; for upon God's mercy in Him rests the whole of the revelation of his will to man, as represented in the cherubim ; therefore it was placed over the ark, the emblem of His heart in the Church. The heart or seat of life is, therefore, represented as covered and shielded by His mercy ; for without this covering there would be no place for the revelations of His mind and will. The mercy-seat further sets forth that communion and converse with God, to which the Church, the body of Christ, is admitted in the person of the Lord.

*Q.* May any further remark be made regarding the mercy-seat ?

*A.* Yes ; as the mercy-seat was of the same measurement as the ark, and completely covered it ; so the law of the Spirit which makes us alive in Christ, is throughout an economy of grace. And as the mercy-seat was of pure gold, so righteousness and peace overflow in Christ ; the law was given by Moses, but grace and truth came by Jesus Christ. John i. 17.

*Q.* What do the two cherubims, between which the glory rested, set forth ?

A. That two-fold form of spiritual revelation, apostolical and prophetical, by which God is pleased to speak in His Church, and thereby reveal His mind and will to do it as from heaven.\* The two-fold witness of God, namely, the testimony through men, and through the Holy Ghost, should be manifested in all the offices of the Church. Eph. iii. 5.

Q. Wherein is their primary and highest form of manifestation?

A. In the universal Church; in apostles and prophets; for to *them* the mysteries of God are revealed, and through *them* they are derived and communicated to the Church. See Eph. iii. 5, and 2 Pet. iii. 2.

Q. Of what are these two figures of the cherubim also typical?

A. Inasmuch as they are typical of apostleship and prophecy, they are also, on this account, the two great symbols of active power and of revelation; of judgment and of light; which must be united in the performance of all functions of Christian ministry.

Q. Why were they two in number?

A. Because they were thus capable of expressing the distinction between these two great sources of all ministry in the Church.

Q. Why were they formed precisely alike?

A. In order to signify, that while distinct, both in the abstract ideas of them, and as exercised in their highest degrees through two distinct ordinances, yet both power and revelation, light and judgment, must, in fact, be united in the performance of all the functions and duties of Christian ministry.

Q. Why were they of beaten gold?

\* There was no slittim-wood in these cherubims; exponentsly they refer to apostles and prophets, and, generically, they symbolise the same as the two olive trees of Zechariah,—viz., the two forms of witness which proceed from the Father and the Son, by the Holy Ghost, who is the Revealer of the mind and will of God, by these two ordinances.

A. They herein show forth the means through which the grace and truth of Christ are revealed to the Church; for God thus prepares His servants, chastening them even as a father chasteneth his children.—Heb. xii. 6. They must be fashioned by repeated strokes of chastisement.

Q. What do we gather from the faces of the cherubim being towards each other?

A. As they were lifted up, and their faces towards each other, so these ministries of God should act harmoniously. Their testimony should even be one, and they should ever testify to the one Lord.

Q. What may we learn from the fact, that the presence of the Lord was manifested *between*, and not in, the Cherubim?

A. As from above the mercy-seat, and from between the cherubim, God promised to meet His people, and there to speak with them concerning all his commandments (Exod. xxv. 22); so God shall ever be acknowledged as the fountain of grace and the centre of truth; and yet it is through the apostolic and prophetic offices of Christ, which He executeth in His Church, and through these only can He be found; and through these offices He reveals to His Church the whole counsel of God.

Q. Of what is the ark the type or symbol?

A. Of the seat and centre of the spiritual being, from whence emanate all spiritual movement, and thought, and action.

Q. How is this applied to the Church?

A. In the Church this centre is to be found in Christ Himself, the very heart or spirit of life to the Church.

Q. How does it refer to individuals?

A. In measure it applies to the heart and inmost spirit of every regenerate person.

Q. Is anything particularly remarkable concerning the ark?

A. It was the first thing Moses was specially commanded to make, and it was to be the grand centre (or all important thing) in the whole tabernacle.—Exod. xxv. 10. It was not

constructed after the ordinary measurement of the tabernacle; its size and proportions as well as its entire position, were rather the pattern and root of all other things in the tabernacle.

*Q.* May any further remark be made with reference to it?

*A.* As it was appointed to contain the testimony or law of God, and as the law is only to be found perfect in the heart of Christ, still it should be seen after a similar manner in the heart of the Church; consequently this ark is the type and root of the heart of the Church, which should be filled with the law of Christ; He in Her, and She in Him; but as the ark was the prototype and root of all other things in the tabernacle, so all things in the Christian Church should be ordered according to the law of God written in the heart of Christ, and fulfilled in love. On this account the measures of the ark were absolute, and not depending on any other measures.

*Q.* What is signified by the ark (made of shittim-wood) being inlaid and overlaid with gold, and ornamented with a golden crown?

*A.* That the Church of Christ (although, indeed, composed of mortal men in mortal flesh), should not only be filled with the truth, but should also be a confessor of the truth, and walk in the complete attire of truth. And as the staves were always to remain in the rings of the ark, so should the ministers of Christ always stand ready to present to the faith of the people, the testimony of the truth.

*Q.* How do the dimensions of the ark bear upon the tabernacle?

*A.* The length of the ark was  $2\frac{1}{2}$  cubits, and the breadth of the tabernacle 10 cubits; that is, the latter was four times as broad as the length of the ark. Now, as the tabernacle was the type of the Christian Church as a place of training for the kingdom of glory, the Church can only be the perfect antitype, when by means of that four-fold ministry represented by the pillars, it is fully developed; whilst each of these four ministries should express in its measure the fulness

of the grace and love of Christ who worketh in the Church, and forms the centre therein, even as the ark formed the centre and heart of the tabernacle.

*Q.* When was the testimony deposited in the ark?

*A.* The tables of the law were put therein before the mercy-seat was placed upon it.

*Q.* What does this teach us?

*A.* That the Church must be fully assured of the grace of God before she can be in a condition to bear the perfection and holiness of the law.

*Q.* What do the tables of stone, the pot of manna, and the rod of Aaron set forth?

*A.* The absolute and essential qualifications for communion with God; those heavenly and spiritual dispositions which are the proper fruits—1st, Of having the law of Christ written upon the heart; 2nd, Of communion in His body and blood in the Holy Eucharist; and, 3rd, Of the gift of the Holy Ghost through the imposition of apostles' hands.

*Q.* How is this confirmed by Holy Scripture?

*A.* In John xiv. 21, 23, our Lord says, "He that hath my commandments, and keepeth them, he it is that loveth me: and my Father will love him, and we will come unto him, and make our abode with him." In John vi. 56, our Lord says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him; and in John xiv. 16, 17, "I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever; ye know him; for he dwelleth with you, and shall be in you."

*Q.* Of what then, are these three symbols the types?

*A.* Of those means of grace by which spiritual communion with God is effected; types of them, not as outward means and ordinances, but as distinguishing and characterising the special grace and blessing severally conferred through each of them.

*Q.* What in particular do the two tables set forth?

*A.* The Scriptures as embodying that two-fold law of love to God and love to man. "The old commandment, which

was from the beginning;” and yet “the new commandment;” for except this law be written *in the heart*, there can be no communion with God, nor any abiding presence of His spirit.

Q. Of what is this law the basis?

A. Of all true service of God, and of all true obedience to His will.

Q. Of what is the pot of manna the symbol?

A. Of the Holy Eucharist, not as an outward ordinance in any of its uses, but in its hidden spiritual reality; the word made flesh, of which, if a man eat, he shall live for ever; the means of mutual incorporation with the Lord, and of spiritual communion by the Holy Ghost with the Father and the Son.

Q. Of what is the almond-rod the type?

A. Of spiritual power and rule in the Lord as High Priest, and which he commits immediately to the apostles, whom He sends forth; and which is also communicated to, and exercised by, all those associated in the priesthood and ministry with them, each according to his office.

Q. Of what further is the rod which budded the symbol?

A. Of the grace bestowed in ordination upon priests, and of the seal of the gift of the Holy Ghost, bestowed in the imposition of hands on individuals; and subordinately, in the particular Church, it refers to the grace of consecration and benediction conferred through the angel, and under him through the priests, in all the several ways ordained or sanctioned in the Church.

Q. Why were all three enclosed in the Most Holy Place, and laid up either within or before the ark?

A. To shew that they refer to the spiritual condition into which our Lord has entered, and not to the outward ministries, but to the grace corresponding to each of those ministries, and which operates through each in the secret and inner being of man.

Q. By what authority were they so laid up?

A. By the express injunction of God, as memorials before Him, and as testimonies to the children of Israel.

Q. What do they so typify?

A. The assured covenant and pledge of the Lord unto His



Church through all generations ; that whensoever His people seek Him in faith, He is, and ever hath been, ready to bestow upon them the same ordinances and the same ministry of grace, which He bestowed upon the Church in the beginning.

*Q.* Was there no instrument of service in the Most Holy Place ?

*A.* Yes ; there was the censer made of gold, and hence called the golden censer, distinguishing it from those used in the Holy Place and in the court of the tabernacle ; that used in the Holy Place being made of silver (Mischna de Sacrif. Jud. cap. v. 5. Readings 253,) and those in the court, of brass. Compare Numb. iv. 14, with Exod. xxxviii. 3, and Numb. xvi. 39.

*Q.* What does the golden censer typify ?

*A.* The intercession of the Lord in the heavens, and then the highest act of intercession with God which can be offered by the Church, namely, that which is offered *at the altar* in the celebration of the Holy Eucharist.

*Q.* How was this golden censer used ?

*A.* In the offering of incense once only in every year.

*Q.* Does the type then forbid the offering of the Eucharist more than once a year ?

*A.* No. For the Lord hath passed through the vail, even His flesh, and now ever liveth to make intercession for us ; so we have boldness to enter in through that vail, and are able continually to draw near into the very presence of God in the celebration of these holy mysteries ; and every priest in his charge has authority to celebrate these mysteries, and every baptised man abiding in the faith is privileged to bear his part in them every day.

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CONSIDERATIONS ARISING FROM THE FOREGOING.

*Q.* What does the consideration of the several parts of the tabernacle present to our notice ?

*A.* That the rites and offices of the Church, and the ministers, the stewards of the mysteries of Christ, through whom the grace of the Holy Place is dispensed, are respectively capable of a three-fold division or distinction in order, corresponding to the symbolic division of the tabernacle and court.

*Q.* How are the rites and offices of the Church, which are shewn forth by the court, distinguished?

*A.* These are based upon the natural perceptions and emotions of man, when he knows that the way is open to him for pardon and acceptance, and for a new life of holiness through the resurrection of Christ.

*Q.* How those which are shewn forth by the Holy Place?

*A.* These depend not upon natural perception and feeling, but upon the right understanding through the illumination of God's holy spirit, of the position and duties of the Church; for God hath set her in the midst of the earth to be the light of the world, and to fulfil the continual office of intercession for mankind, and to be the perpetual memorial before Him of all His mercy and grace to the children of men.

*Q.* And how that shewn forth by the Most Holy Place?

*A.* Here we have that sacred rite and most holy sacrament, which, in its essential truth and spiritual reality, not only eludes the senses of man, but transcends his highest powers of understanding; upon which, when we attempt to reason as upon a matter subjected to the senses or understanding, we fall of necessity into grievous error, desecrating the heavenly mystery with polluting touch and unhallowed speculations. It is spiritual, and only to be apprehended in the spirit, through the indwelling of the Holy Ghost. But when thus apprehended, the real presence of Christ is revealed to us; the vail of sacramental forms is rent asunder, and we pass beyond it; and through Christ, and incorporate with Him in His mystical body the Church, we draw near into the very presence of Jehovah, Father, Son, and Holy Ghost, and make our intercessions unto Him, and have fellowship with Him.

*Q.* How are the orders in the sacred ministry, which are set forth by the Most Holy Place, distinguished?

A. The Most Holy Place, the type of the spiritual and heavenly, comprises in its symbolical significancy, first in the rod that budded, the immediate commission of priesthood and authority, given in trust to those who are sent forth "not of man, neither by man, but by Jesus Christ and God the Father," and which is continually derived to the Church through the apostles thus sent forth. And as at the entrance to the Most Holy Place stood the four pillars, so through the gifts of apostleship and of prophetic revelation symbolised by the cherubim, the four-fold ministry becomes developed in the ministers of the universal Church,—namely, the apostles, and the prophets, evangelists, and pastors immediately associated with them.

Q. How are those set forth by the Holy Place?

A. The priesthood, to whose charge are committed the sheep of Christ's flock, gathered into their several congregations, is symbolised in the inferior division of the tabernacle; the angel of the particular Church, prefigured by the high priest, being, as it were, the connecting link between the universal and the particular, and, in some degree, belonging to both; as the high priest had rites to fulfil both in the Most Holy and Holy Place.

Q. And how are those represented in the outer court?

A. The deaconship is here represented, although not without the symbolical presence of the priest also; just as, under the law, the priest fulfilled duties both in the Holy Place and in the court; assisting the high priest in the former place, and being assisted by the Levites in the latter.

Q. Is the sacrament of baptism set forth by the tabernacle or court, or any of the vessels or furniture thereof?

A. Regarding the several parts of the tabernacle as historically typical of the successive dispensations commencing with the law, the brazen laver is, *in this point of view only*, a type of the sacrament of baptism. It should be observed however, that water, the only symbol properly belonging to the court which has been retained in use in the Christian Church, is not therein employed in any actual religious service

of worship, but in the initiatory rite by which disciples are admitted into the Church ; just as in the court the laver of water stood beyond the brazen altar, and at the entrance of the tabernacle. But regarding the tabernacle in itself as the symbol of the Christian Church during this dispensation, there are none of the symbols *within* the sacred precincts which can properly be considered types of Christian baptism.

Q. What, then, is the true type of baptism ?

A. The initiatory rite of circumcision (without which no one had any lot or inheritance in Israel, nor could take part in any sacred rite ordained by the law), is the true type of baptism. As none might enter into the court, except those who were circumcised, so none but the baptized can be admitted to the solemn offices of worship in the Church.

Q. Are circumcision and baptism respectively in no way set forth by the rites of the court ?

A. The results, obligations, and benefits involved in circumcision were symbolised or referred to in all the bloody rites of the court. In like manner, the several Christian offices, of which the bloody rites of the court were types, are symbolical of the obligations and benefits involved in baptism ; they are all means by which we renew our baptismal confession and vows ; and God confirms to us the spiritual benefits conferred in that sacrament—they all symbolise the “death unto sin, and the new birth unto righteousness.”

Q. Has the number 4, so continually recurring in the formation of the furniture of the tabernacle, any reference to the constitution of man, and to the method of God’s operations towards man through the ordinances of the Church ?

A. When the Lord ascended up on high, He gave gifts unto men, namely, apostles, prophets, evangelists, and pastors. See Eph. iv. 8–11. Each of these ministers has his proper office to fulfil ; and there is that in man which more or less requires the ministry of each, at all times and under all circumstances. But if these ministries are all of them to be applied to individual Christians, not only must there be apostles, prophets, evangelists, and pastors, who minister in the universal

Church, and whose peculiar office it is to bind together into one, and to carry onward to perfection, the several particular Churches of which the Catholic Church is composed; but it is also necessary that in every particular Church under the angel, a similar four-fold division or distinction of ministry should exist in the priesthood and in the deaconship, seeing that such priests and deacons have the immediate charge over the flock of Christ, and minister to its individual members. These, then, are the great truths symbolised so continually by the number 4; and herein the eternal purpose of God in Christ, to bring unto perfection His regenerate creatures, the members of the mystical body of Christ, by means of the four ministries of the Church, is developed and seen. We have here also represented to us those elements in the constitution of man, which render him the proper subject of these ministries.

*Q.* Explain the distinctive marks of the several ministries?

*A.* That of the apostolic ministry is, the word of wisdom, of authority, or of direction: that of the prophetic, light or revelation of things previously concealed or not discerned: that of the evangelist, reasonable word convincing and reproving: and that of the pastor, the word of persuasion and encouragement.

*Q.* What do they severally address?

*A.* The first of these ministries addresses itself immediately and directly to the judgment, or determining faculty; the second, appeals to the perception or imagination; the third, to the understanding; and the fourth, to the affections and emotions.

*Q.* How do these four essential parts of the inward being of man operate in order to external action?

*A.* In everything we conclude upon and do, the perceptions of the mind furnish the materials of thought or deliberation; the understanding arranges them, the affections or emotions contribute the motives for activity; and in the exercise of deliberate judgment, we accept or reject the things

presented to us ; and, accepting them, we are determined to action.\*

*Q.* How are the varieties of human character determined ?

*A.* By the predominance either of the judgment, the perception, the understanding, or the heart. Thus is formed the man of deliberate judgment and resolute purpose ; thus the enlightened man—the man of knowledge and reflection. Thus the man of activity in thought and readiness of action ; and thus the tender and impressible man—the man of emotion and feeling.

*Q.* Does this variety injuriously affect the social system, or the individual of any class ?

*A.* On the contrary, it is the very circumstance which adapts men to fulfil the duties of their respective places in the world and in the Church ; and without it, society could not exist.

*Q.* Is there reason to believe this variety will cease in the world to come ?

*A.* Although both we ourselves and the circumstances surrounding us will have undergone important changes, nevertheless there is no reason to believe that God will not in the kingdom of heaven, as now, appoint to every man a specific place to which he will be perfectly adapted ; with this difference, indeed, that in the kingdom of heaven every man will not only be *fitted* for a specific place and sphere of action, but will be *found* therein, fulfilling its functions.

*Q.* Does the *predominance* of any of the four characteristics before named preclude the due influence of the others ?

*A.* No, for it is not necessary that the man of perception, or of tender affections, should be devoid of that determination and judgment, or of that influence of conscience, and those moral

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\* In an act of the will, or the giving of commandments, the four-fold action of our being is preliminary, and does, or ought to accompany it, for the guidance of the whole man. Imagination may be too vague a term, and imply fancy, or the presence of things which have no reality. Perception may be substituted by fancy, understanding may become brutish, the affections corrupt, and judgment may be unsound for want of a due exercise of the other faculties.

attributes, which are essential to the fulfilment of our duties in every place; on the contrary, these four faculties were given for the perfecting of the saints, and therefore every saint, or separated one to Christ, must have the ministrations of the four to perfect him.

*Q.* What is the consequence if any of these principles obtain *undue sway*, or fail to exercise its proper influence?

*A.* The moral symmetry of man is impaired, and he cannot attain perfection until the evil be remedied or removed.

*Q.* How does an *undue predominance* of any of these manifest itself?

*A.* If it be of the will it shews itself in overbearing wilfulness and obstinacy; the unrestrained and excessive action of the imagination tends to frivolity, extravagance, and madness; the exercise of the mere reasoning powers, without the control of wisdom, or the softening influence of the heart, leads to intellectual pride and scepticism; while the affections, left without the guidance of judgment and reason, betray men into sensual indulgence, or lead to mysticism, which is but a subtle form of spiritual licentiousness.

*Q.* How does the absence of the due influence of any of these principles or characteristics shew itself?

*A.* If there be not the right influence of judgment and determination a man becomes the victim of others, or of his own propensities, whether imaginative, intellectual, or sensual; the deficiency of perceptive power leaves him in darkness and uncertainty; without the due intervention and influence of the understanding he is devoid of just and right principles;—and if destitute of feeling he is cold and indifferent to others. And this deficiency in any one of these powers of man's being, stamps imperfection upon the whole, and renders him, more or less, unfit for the exercise of any of them.

*Q.* To what then are the ministries of the Church ordained to apply?

*A.* To man thus constituted; and they are given to educate him in every department of his being, to remedy all his defects, to advance him to perfection.

Q. To what is apostleship directed ?

A. The apostle (and so of the other ministries analogous to it, as the elder or others invested with rule) is the ordinance for guidance and direction, both in doctrine and discipline; he presents authority to the spirit, the word of wisdom to the mind, commandment and discipline to the senses and material part of man.

Q. For what is the prophet ?

A. For light; he is the ordinance for revelation to the spirit, for conveying knowledge to the mind, for imparting truth under symbolic forms through means of the senses.

Q. For what is the office of the evangelist ?

A. For correction and instruction in righteousness; his word awakens and informs the conscience, supplies the understanding with right principles, guides and rectifies the moral sense.

Q. For what is the pastor the ordinance ?

A. For edification, through the affections and sympathies of the heart; he kindles and sustains the flame of spiritual love; he cultivates the affections, fixing them upon their proper objects; he draws forth, attracts, and regulates the sympathies.

Q. In what way does man receive the benefit of these ministries ?

A. He receives the benefit thereof, and is advanced unto perfection, not by the annihilation of the faculties with which God has endowed him, but by the direction of them into their legitimate channels.

Q. How is the end for which these ministries were ordained to be accomplished ?

A. Only by man submitting his will and judgment to the authority and teaching of *the Church*; by restraining his Spiritual activity and his imagination within the limits of the revelation of God given to *the Church*; by conforming the rule of his conscience, and ordering his thoughts and perfecting his ways after the precept and example of Christ declared in the gospel, which *the Church* delivers and testifies; and by the



50 CONSIDERATIONS ARISING FROM THE FOREGOING.

purifying and sanctifying of his heart, and the diversion of his affections from the world, and the things of the world, to those things which are above, under the pastoral care of the Good Shepherd, ministered through *the Church*.

## THE PRIESTS.

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### THEIR CONSECRATION, VESTMENTS, AND INSTALLATION INTO OFFICE.

*Q.* What took place after the tabernacle had been erected and furnished?

*A.* Moses was commanded by God *solemnly to anoint* the same, and all the articles it contained, and to consecrate certain persons for his service. *Exod. xxx. 23, &c.*

*Q.* What may we learn from this?

*A.* That the Church can never fulfil her high calling without the anointing which shall be imparted to her from the Lord. Compare 1 John, ii. 20, with John xiv. 26, xvi. 13, and Acts x. 38.

*Q.* How was this shewn forth?

*A.* By the oil which Moses was to prepare, wherein the nature of the anointing of the Church is most beautifully typified.

*Q.* What was the anointing oil composed of?

*A.* Moses was to take principal spices: namely, 500 shekels of pure myrrh, 250 shekels of sweet cinnamon, 250 shekels of sweet calamus, 500 shekels of cassia, and of oil olive an hin.

*Q.* What did these ingredients, with their quantities, typify?

*A.* The myrrh typified the full measure of the sorrow of the Lord; the cinnamon, half a measure of the rebuke of Christ; the calamus, a similar measure of His long suffering; the cassia,

a full measure of His holiness ; and the oil, a full measure of joy in the Holy Ghost.

*Q.* How were they used ?

*A.* When Moses had compounded them together, “after the art of the apothecary,” he was commanded to anoint and consecrate, not only the tabernacle itself, as a whole, but also every part of it, and every article of its furniture ; and they were to be sanctified, that they might be most holy unto the Lord, and that whatsoever touched them might be holy. Exod. xxx. 29.

*Q.* What further was Moses to do ?

*A.* To take Aaron and his sons, and to anoint them also with this holy anointing oil, and to consecrate them to be priests unto the Lord. Ex. xxx. 30.

*Q.* Did God give any other directions respecting this oil ?

*A.* Yes. He said it should be a holy anointing oil unto Him throughout the generations of Israel ; and that it might not be poured upon man’s flesh, and no man might imitate it, for whosoever should compound any like it, or give it to any stranger, was to be cut off from among his people.

*Q.* What may we gather from all these details ?

*A.* That the fulness of joy in the Holy Ghost, typified by the olive oil, is the foundation of the anointing which proceeds from Christ, and is to be imparted to the Church ; and through the same shall He ever preserve in the memory of His Church *all* His sufferings and griefs, and keep His perfect holiness before her eyes ; whilst he tenderly withholds from her the half of His chastisement, and allows His long suffering to be as great as His righteous rebukes ; and, further, that no man who walks in the flesh, and has not become one spirit with Christ, can receive this anointing ; and that all imitations of this anointing, which shall at any time be attempted by man at his own pleasure, shall inevitably be punished with spiritual death. Compare 1 Cor. vi. 17, with Psalms cxiii.

*Q.* What instruction may be derived from the contemplation of the *installation* and *consecration* of the Mosaic priesthood ?

A. First, we must ever bear in mind, that neither Moses nor Aaron, considered singly, was a complete type of Christ; nevertheless, the ministry of Moses, on the one side, and of Aaron, on the other, typify the ministry of Christ.

Q. How does this appear?

A. Our Lord Jesus Christ is the Apostle and High Priest, whom we acknowledge (Heb. iii. 1), through whom alone the Christian Church can attain the mark of her high calling. He is our Apostle, as He who is sent immediately from God to build, to guide, and to bless the Church; and he is also our High Priest, as the only Mediator between God and Man. 1 Tim. ii. 5.

Q. Of whom then were Moses and Aaron respectively the type?

A. The position which Moses occupied, as he with whom God spake face to face, is a type of the apostolic office of our Lord; while the position of Aaron typifies the high-priestly and mediatorial office of Jesus Christ, as the angel of the new covenant.

Q. What may we further learn respecting the offices of Moses and Aaron?

A. That as Moses was not sent to fulfil Aaron's ministry, but to consecrate him, and set him apart to his office, so the purpose of God in sending Christ is to be a mediator; and the faithful Moses, in all his house, was a type of the faithful Christ in the universal Church.—Heb. iii. 5, 6. And as the Lord was sent into the world immediately from the Father, so the apostles of the new covenant are sent immediately from the Lord; and as Aaron was inducted into his office by God through Moses, so the angels or bishops of particular Churches are inducted into their office by Jesus Christ, through the apostles. Nevertheless, as Moses required the aid of Aaron and others to build the tabernacle, and to bless (Ex. xxxi. 2, &c.), so likewise must the apostles of the Lord be assisted by other ministers.

Q. What do we learn from the association of Aaron's sons with him in the ministry?

A. That the angel of a Church cannot fully and suitably

conduct the service of God without the assistance of other ministers associated with him, and subject to his rule.

*Q.* What may we further learn from these several ministries?

*A.* That no individual man upon earth can be angel of the universal Church of Christ; for, although the Church on earth is visible, her only Head is the invisible Christ in the heavens; consequently, although the ministerial office of Moses typified that of the apostleship, which superintends the whole Church in the Lord, it is only on this account, namely, because this ministry of Moses was already the immediate type of the apostolic ministry of Christ himself; the ministry of Aaron, on the contrary, especially refers to the ministerial duties of the angels of particular Churches, and equally for the same reason, because it primarily applies to the mediatorial office of Jesus Christ, as the only angel of the covenant.

*Q.* What further may be remarked of the typical signification of Aaron's consecration and ministerial duties?

*A.* That they had a two-fold application: 1st, To the Lord Himself, as angel of the universal Church; and, 2nd, To the angels of particular Churches; for not only does the angel of a particular Church exercise one of the many ministries therein, but he is also a symbol and a pledge of Christ's personal presence in the Church; consequently, if we only consider Aaron in reference to the angels of particular Churches, it is sufficient, because their office ever points to the great angel of the covenant.

*Q.* What may we learn from the command to Moses in Exod. xxviii. 1?

*A.* As Moses was commanded of God to take his brother Aaron and his four sons, from among the gathered tribes of Israel, in order that they might minister to Him in the priest's office, so the Christian priesthood is a part of the Church, and as Aaron and his sons were not inducted into their office by the children of Israel, but by Moses, so Christian priests should not be set in their ministry by the Church, but by apostles. Acts xiv. 23.

**Q.** Was any further command given to Moses?

**A.** Yes; He was directed to make holy garments for his brother Aaron, for beauty and for glory (beautiful and glorious.) Ex. xxviii. 2.

**Q.** What instruction may we derive from this command?

**A.** That the ministerial gifts which belong to a Christian priest, generally correspond with the capacity of the man, especially as he is abiding in Christ, and is thereby sanctified and enlightened. The talents must be there prior to the installation into office; but *apostolic* ordination must come in, not only as the divine acknowledgment and confirmation of the gifts already existing, but actually to impart to the Christian priests of the Lord, through the laying on of Apostles hands, the special grace necessary to them for the exercise of their ministry. 2 Tim. i. 6.

**Q.** And what further may we learn from this adorning with vestments?

**A.** That no one should fulfil a priestly ministry in the Church without ordination. No man should conduct the worship of God in his natural strength or in his worldly apparel; but when any one, by ordination from Christ, is set in the ministry, and furnished with special ministerial gifts, although there should be in him no form or comeliness to the natural man, yet he then appears to the eyes of the spiritual arrayed in beauty and glory.

**Q.** What may we learn from the fact, that it was Aaron, and not Moses, who was thus arrayed?

**A.** That the apostles should not seek to make themselves the centre of this glory and beauty, but should rather be willing to put it upon the ministers of the Church, and especially upon the angels; for the peculiar credentials and seal of the apostleship are not the working of miracles, but the godly order, with the spiritual riches and blessings, which are produced in the Church, through the exercise of their ministry. 1 Cor. ix. 2; 2 Cor. iii. 2.

**Q.** Were the garments of Aaron the same as those of his sons?

A. They were in general of the same kind, but Aaron's vestments surpassed those of his sons, both in beauty and number.

Q. What was the first garment ?

A. The linen breeches, which was common to both Aaron and his sons. Ex. xxviii. 42.

Q. Of what are these the symbol ?

A. Of that chastity of spirit which is, above all things, necessary to the priesthood.

Q. What was the consequence of ministering without this vestment ?

A. If Aaron or his sons drew near to the altar without this garment they were to die. Ex. xxviii. 43.

Q. What do we learn from this ?

A. That in like manner spiritual death must follow every act in the service of God, which is not accompanied with this chastity or purity of spirit.

Q. What was the next vestment ?

A. A coat of fine linen ; Aaron's coat being distinguished by embroidery.

Q. What do we learn from this ?

A. This coat answers to that righteousness of character which must be at the foundation of every ministry acceptable to God ; the embroidery on Aaron's coat pointing to that grace and courtsey which should especially be manifested by the angel.

Q. What was the next ?

A. A linen girdle ; Aaron's, again, being more curiously wrought, and superior to the others.

Q. What instruction do we gather from this ?

A. The girdle is the symbol of that spiritual strength and power which is imparted to the priests by the helps associated with them in the ministry. Every angel of a Church, as well as every Christian priest, requires such helps for the right exercise of his ministry ; and the girdle of Aaron, being more curiously wrought, points to the strength the angel receives from the eldership which is associated with him in his rule over the Church.

**Q.** What further covering had Aaron and his sons ?

**A.** The sons of Aaron had a kind of bonnet, but Aaron had a beautiful mitre to be worn on the head.

**Q.** What do these coverings for the head symbolise ?

**A.** The individual integrity of every man in Christ, his Head and Saviour.

**Q.** What are the particulars of Aaron's mitre ?

**A.** A plate of pure gold, upon which the words "Holiness to the Lord" were engraved, was placed on a blue lace, and fastened to the fore-front of the mitre ; this was always to be on Aaron's forehead, that he might bear the iniquity of the holy things, which the children of Israel should hallow in all their holy gifts, that they might be acceptable before the Lord. *Exod. xxviii. 36-38.*

**Q.** What does this signify ?

**A.** It shows the prerogative of the angel of the Church, not only to bear the dignity of Christ, but, built upon the foundation of unadulterated truth, and united to Him by a heavenly bond, ever to represent to the Church the risen Lord, who has Himself been consecrated to the Father, according to the spirit of holiness, by the resurrection from the dead (*Rom. i. 4*) ; who hath himself the stamp of the Father upon His forehead (*Rev. iii. 12, Rev. xiv. 1, &c.*) ; and who is not merely the sole cause of God's long suffering, but for whose sake alone, the service of those who, through Him, have received the spirit of adoption, can be well pleasing to God. *Rom. viii.*

**Q.** What were the garments peculiar to Aaron ?

**A.** The high priestly ephod, which was wrought with cunning work of gold, blue, purple, scarlet, and fine-twined linen.

**Q.** What does this distinguishing of Aaron symbolize ?

**A.** The higher dignity of the ministry of angel, which should not only visibly exhibit in a superior degree to all the other ministries in the Church, the truth, the heavenly mindedness, dignity, cleanness of conscience, and righteousness abiding in the Church ; but which has also to exercise an oversight and control over all spiritual gifts, priestly ministra-



tions, spiritual manifestations, and care of the souls of the flock.

Q. Did anything further appertain to this ephod ?

A. Yes ; there was the curious girdle of the ephod, which was also of gold, blue, purple, scarlet, and fine-twined linen.

Q. What does this shew forth ?

A. The support which the angel receives by one of his own order helping him in his rule.

Q. Was Aaron further distinguished by ornaments peculiar to the High priest ?

A. Yes ; there were two onyx stones placed on Aaron's shoulders, on which were engraven the names of the children of Israel, six upon one stone, and the remaining six upon the other, according to their birth, after the manner of the work of an engraver upon stone, and, "like the engravings of a signet." They were set in ouches of gold, and these ouches by means of two chains of gold, like unto wreathen work, were fastened to the shoulder pieces of the ephod, in order that Aaron might bear their names on his shoulders for a memorial before Jehovah.—Exod. xxviii. 9, &c.

Q. Of what is this ornament the type ?

A. Of the rule of the Church.

Q. How does this appear ?

A. The bearing upon the shoulder is a symbol of rule and guidance (see Isaiah ix. 6) ; so the Lord has especially declared to His Church His remembrance of her, in that He hath chosen twelve apostles to be His elders, in order to carry out by their means His manifold guidance of the whole Church in the truth.

Q. How does this affect the rule of a particular Church, as shewn forth by Aaron ?

A. Although the foregoing has special reference to the rule of the universal Church, the rule of a *particular* is throughout similar to that of the *whole* Church. The guidance of the universal Church is brought out in detail, in that of the particular. As the Lord uses His twelve apostles in the government of His whole Church, so the angel of a particular

Church equally requires the aid of a college of elders, namely, of six elders with their six helps.

*Q.* What do the ouches of gold and the chains shew forth?

*A.* The ouches symbolize truth, stated in apostolic doctrine; the chains point to the bond of spiritual communion between the angel and the elders.

*Q.* Did anything further distinguish the garments of the high priest?

*A.* Yes; a breast-plate. This mysterious breast-plate was called the breast-plate of judgment, and was curiously wrought like the ephod, in gold, blue, purple, scarlet, and fine-twined linen. Exod. xxviii. 15-30.

*Q.* How was it composed?

*A.* Of two pieces, each a hand-breadth square, doubled together, and adorned with four rows of settings of stones, each row containing three stones.

*Q.* What were these stones, and how were they arranged?

*A.* In the first row was a sardius, a topaz, a carbuncle; in the second an emerald, a sapphire, and a diamond; in the third, a ligure, an agate, and an amethyst; in the fourth a beryl, an onyx, and a jasper.

*Q.* Is anything further noticeable regarding them?

*A.* They were set in gold, and upon them were the names of the twelve tribes of Israel, engraven as upon twelve signets.

*Q.* How was the breast-plate fastened and worn?

*A.* At the ends were two golden rings, and in them were fastened two golden chains of wreathen work, which attached it to the two golden ouches on the shoulder pieces of the ephod; and besides these two rings it was firmly fastened to the ephod itself, by means of loops of blue, attached to four other golden rings immediately above the curiously wrought girdle of the ephod.

*Q.* When was it worn, and what further was done with it?

*A.* Aaron, in this breast-plate of judgment, was to bear upon his breast the names of the twelve tribes of Israel when he went into the holy place, as a perpetual memorial before Jehovah; and he was to put into the breast-plate the (*light* and the *judgment*) Urim and Thummim.

**Q.** What may we learn from Aaron (besides the onyx stones upon his shoulders) thus also wearing the breast-plate ?

**A.** That the rule, which the angel of the Church exercises in doctrine, should ever be accompanied with the gift of discernment and of judgment in spiritual things, and that not exercised through the understanding, but after a heavenly manner, through a continual dealing with, and study of, all the diversified forms of the truth.

**Q.** Where do we get the perfect explanation of this breast-plate ?

**A.** In the Christian Church, wherein not only does Christ, our true High Priest, rule in his universal Church, by the light and judgment of the Father ; but the angels of the Churches, in like manner, should rule their flocks by the light and judgment of Jesus Christ, received through apostles and prophets, who are the Urim and Thummim of the Christian Church.

**Q.** What do we learn from the stones being set in gold, and twelve in number ?

**A.** That the judgment which is exercised in the Church should ever be according to truth, and that this judgment should correspond with the manifold forms of truth in the Church, beautifully accommodating itself to all the varied spiritual circumstances in which the Church may be found ; the twelve stones themselves typify the apostolic ministry, by which the Church shall be brought to perfection. Eph. iv. 11-13.

**Q.** To what do the various colours of the stones correspond ?

**A.** To the twelve-fold form of manifestation of the truth, which finds expression in the twelve different apostles, as the representatives of the twelve-fold division of the spiritual Israel ; they also point out the manifold diversity of the prophetic light, which harmoniously coincides with every form of manifestation of apostolic truth and ministerial office.

**Q.** Apostles being only one of the four principal ministries, can they, or any of these ministries, work singly and alone ?

A. Whilst, indeed, in one point of view, the apostle is only one of the four co-ordinate principal ministers of the universal Church, which four must all co-operate for the perfecting of the body of Christ, any one of the four, in special cases, and under peculiar circumstances, may work singly.

Q. Shew, by way of example, how this may be ?

A. The apostles stand as the only guides of the whole Church and of all her ministers ; but, in other cases, two only of the four principal ministries co-operate in an especial manner,—for instance, the apostles appear immediately associated with the prophets, when they, assisted by the light of prophecy, declare to the Church the judgment of God, as with one heart and with one mouth.

Q. By what instrumentality are apostles and other ministers guided ?

A. It is by the instrumentality of this light (of prophecy), that not only the apostles, but all the ministers of the Church, are especially guided in the fulfilment of their respective individual official duties.

Q: How then must we regard the light of prophecy ?

A. As indispensable to the apostles, *as rulers*, yet prophets are not to be considered as fountains of judgment to the apostles.

Q. What may we learn from the fact, that the Urim and Thummim were not over, but in, the breast-plate ?

A. That the apostles are truly the organ by whom the Lord presents His light and judgment to the whole Church.

Q. How should an angel of a Church seek the light and judgment of the Lord ?

A. By enquiring of the apostles, remembering always that he must ever present himself there, as before the Lord, in a heavenly frame of mind, and not after a fleshly manner.

Q. Had Aaron any other garment distinguishing him from his sons ?

A. Yes; fourthly, the high priest had the *robe* of the ephod, all of blue. Exod. xxviii. 31. In the midst of the top part thereof was a hole, with a binding to keep it together, that it

might not be rent ; and beneath, upon the hem of it, were pomegranates of blue, purple, and scarlet, round about, and bells of gold beneath them round about.

Q. When and why was this robe worn ?

A. It was to be upon Aaron when he ministered in the holy place, that his sound might be heard when he went in and out of the Holy Place before the Lord, that he might not die.

Q. To what does this blue robe answer ?

A. To the heavenly mindedness—the heavenly citizenship (Phil. iii. 20)—the intercourse with heavenly things in the spirit, which should specially distinguish the angel of a Church, in the sight of all men ; and as this robe had no seam, so every angel must be guiltless of the sin which attaches to the handling of spiritual things in a fleshly manner.

Q. How did Aaron appear when clothed with this vestment ?

A. With his head through the hole at the top of it, adorned with the high priestly mitre.

Q. What does this teach us ?

A. That so should the angel in all his dealings ever manifest to his Church, in an unmistakeable manner, his true heavenly Head, namely Jesus Christ in His glory.

Q. What do the pomegranates and the bells round about the hem symbolise ?

A. The *pomegranates*, the manifestation of the gifts of the Holy Ghost ; the *bells*, the manifold, active, ecclesiastical offices, which should be decently ordered, and subsist truly in connection with one another.

Q. How should this manifestation of the gifts of the Holy Ghost be exhibited to men ?

A. Ever as heavenly, dignified, and pure ; and none of the ministers of the Church should be silent, but all should, each in his place and measure, testify in holy worship, and in an edifying discharge of his ministerial duties, that Christ is gone into heaven, whence He shall come again ; yea, they should proclaim that He liveth.

Q. What do we learn from the fact, that the pomegranates

were neither attached to Aaron's under garment nor to the ephod?

A. That the manifold grace of God cannot be developed in any Church whose angel is not conspicuous for heavenly mindedness.

Q. Is it the will of God that every Church should always have its angel or bishop presiding over it?

A. It is not the will of God that a Church should ever be without an angel or bishop. For the Church of Christ is the mystery of the new creation of God; and as Christ is set over His new creation as the brightness of His Father's glory, and the express image of His Person (Heb. i. 3), so should the angel of every Church shew forth this union of Christ with God, through his own relative position to Christ.

Q. How were Aaron and his sons consecrated to their office?

A. This solemn act is described in Exod. xxix., and, as we learn from Lev. viii. 33, it lasted for seven days, which typifies a perfect period of time. Gen. ii. 2.

Q. What was the first thing to be done?

A. Moses was to take one young bullock, and two rams without blemish, and unleavened bread, and cakes unleavened and tempered with oil, and wafers unleavened anointed with oil; of wheaten flower were they to be made, and these were to be put into one basket, and to be brought in one basket, with the bullock and the rams.

Q. What is signified by the basket?

A. The setting apart a special day for this act is typified by the basket, (Gen. xl. 12-18), and the contents of this basket shew what should be prepared in readiness for that appointed day.

Q. What was symbolised by the contents of this basket?

A. The three grades of ministry,—namely, in the bread, the office of angel, as it should be established in the truth; in the cakes, the office of elders, which should be replenished with spiritual grace; and in the wafers, that of the other ministers in the priesthood who act in aid of the eldership,

who, through training in the ways of God, should make progress in the exercise of their ministry.

*Q.* What is further taught us herein ?

*A.* That no Church should receive an angel, which is not in possession of materials for all these ministries.

*Q.* What was Moses next to do ?

*A.* Take Aaron and his sons to the door of the tabernacle and wash them with water.

*Q.* What is symbolised by this ?

*A.* The ministry of the word, by which all the servants of the Lord, before they are set in their ministry, must be first reminded of their own unworthiness, be cleansed from all ways of their own choosing, be instructed in their future duties, and be strengthened in the prospect of bearing those spiritual burdens, which the Lord shall lay upon them in the fulfilment of their ministry.

*Q.* What followed this washing or purification ?

*A.* The holy garments were solemnly put upon Aaron first, and then upon his sons before the congregation.

*Q.* How was this done, and why so done ?

*A.* One vestment after another, in token of their progressive consecration.

*Q.* When Aaron was attired, what was next done ?

*A.* Moses was to take the holy anointing oil and pour it upon Aaron's head, in order to anoint him for his office.

*Q.* What do we learn from this ?

*A.* That the angel of a Church, through the laying on of the hands of the apostles, at the time of his ordination to the ministry, receives that gift of the Holy Ghost which he requires for his office, in order that he may superintend his Church, as its visible head, whose anointing should flow down upon all the other ministries therein, as from a fountain ordained of God, whence strength should descend to them for their ministry. Ps. cxxxiii..

*Q.* After this, what took place ?

*A.* The sons of Aaron were solemnly attired.

*Q.* What do we learn from this ?

A. That as soon as the office of angel has been brought out, and he is seen as the head of the organised body of the Church, the office of the elders is brought out, and they are instructed and ordained in like manner.

Q. What then was done ?

A. The bullock and one ram were sacrificed and offered on the brazen altar.

Q. What do these sacrifices offered on this occasion represent ?

A. As the bullock represented the priestly character of Jesus Christ, and the ram referred to Him as the first born among His brethren, and to His position in the flock of God, so we learn that those who are set in the ministry should be entirely devoted and offered up to God, as a burnt offering, for a sweet savour unto the Lord, and that through their ministry their flocks should be brought to yield themselves up to God continually, to cleanse themselves from every evil thing which would manifest itself in them, from all fleshly boasting, all fleshly lusts, pride of the natural man, stubbornness of heart, yea from every sensual propensity.

Q. What was done with the blood of the other ram, sacrificed also on this occasion ?

A. Moses took of the blood, and therewith touched the *tip* of the *right ear*, the *thumb* of the *right hand*, and the *great toe* of the *right foot* of Aaron and his sons, and then sprinkled the blood upon the altar round about.

Q. What is shewn out by this ?

A. It shews out in an exceedingly beautiful manner the personal relationship of the priesthood to the Church, and how it should be carried out according to the will of God. The priest should always have an open ear to listen to and apprehend the necessities of the people, a ready hand to stretch forth to their relief, an untiring foot whilst ever visiting all the sheep of the flock, and keeping up a constant and spiritual communion with them, entering into all their concerns, comforting them in all their troubles, always resting in the love of the flock, and always willing to be regarded as their servants for Christ's sake.



*Q.* What do we learn from the breast and shoulder of this ram being offered to the Lord as a wave and a heave offering?

*A.* The wave breast and heave shoulder represent the affection and the diligent rule and service of the priesthood, and the co-relative loving sympathy and willing obedience of their fellow members in the Church of Christ. And as the remainder of this ram was to be prepared as meat in the Holy Place, to be eaten by Aaron and his sons, so the residue of the divine blessing should be poured into the lap of the priests, in order that they may enjoy the same as the reward of their labour, and as a harvest of joy for all the trouble of their ministry. Luke x. vii. ; 1 Cor. ix. 9-14 ; 1 Tim. v. 18.

*Q.* What was signified by the bread, the cake, and the wafer forming part of the wave offering?

*A.* These were not eaten during the sacrificing of the bullock, but at the offering of the ram, shewing that the angel, elders, and helps, each in his measure, and according to his wants, should be spiritually nourished and satisfied, not through the fulness of those spiritual gifts which reside in the priesthood, but through all the good and the divine which is to be found in the Church itself.

*Q.* Who were the Levites?

*A.* They were of the tribe of Levi, and were taken from among the children of Israel, instead of all the first born, which were the Lord's.

*Q.* What use was made of them?

*A.* They were given to Aaron to keep his charge, and to do the service of the tabernacle.

*Q.* Whom do they represent?

*A.* All persons doing service, otherwise than as priests ; and many of the duties of the deacon in particular may be learned from the study of the duties performed by the Levites.

## V.—THE SACRIFICES.

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*Q.* How many kinds of sacrifices were ordained by the law?

*A.* Two; namely, the sacrifice of animals, and the offering of inanimate things; some of which were offered by individuals—others in public service; some were voluntary—others were appointed.

*Q.* Of what are the sacrifices and offerings generally typical?

*A.* It should never be forgotten that voluntary private offerings typify those Christian rites which are provided to meet the case of private individuals; and are symbolical, so far as regards the offerers, of the dispositions, characters, and acts of individual men; whereas, the sacrifices appointed to be offered in the public assemblies, typify the public rites of worship in the Church; and are symbolical of the different ministries and offices of the Church, and of the gifts and endowments proper to the respective ministries. And it is especially necessary to bear in mind these distinctions when considering the various kinds of meat offerings and drink offerings, which especially refer to the mind and spirit, and to mental and spiritual faculties, endowments, and actions.

*Q.* What is the first great truth typified by the sacrifice of animals?

*A.* The vicarious sacrifice of the Lord Jesus Christ, and the atonement and propitiation, which, through the shedding

of His blood, He hath made for us. See 1 Pet. iii. 18, Heb. ix. 22, 1 Pet. i. 19, Isa. liii. 6, 1 Pet. ii. 24.

Q. How does this affect the services of the Church ?

A. This sacrifice of the Lord is the basis of all the rites of worship celebrated in the Church.

Q. What (liturgical) act is typified in the offering and slaying of the victim ?

A. The acknowledgment, whether general or in reference to particular acts, that our sins have deserved and drawn down upon us the penalty of death ; and so have been the true cause of the crucifixion of Christ—the moral instrument for effecting that fearful act. It is the confession that we look for forgiveness, and all other blessings sought in the liturgical office we are celebrating, only on account of His merits, through His Atonement, and as the consequence of those offices, which He performs on our behalf, and of that work which He fulfils in us.

Q. To what extent is this interpretation applicable ?

A. To every kind of sacrifice in which an animal victim was slain, whatever was the special object of the rite.

Q. What animals were used in sacrifice ?

A. The bullock, the goat, the ram, and the he-lamb, or the females of these animals ; there were also the inferior offerings of turtle-doves and pigeons.

Q. Of what is the bullock the type ?

A. Of priesthood ; that office which is eternally and unchangeably vested in the Lord, the " Priest for ever after the order of Melchisedec," and which He exercises upon earth by the apostles whom He sends forth, and by all others whom He ordains to fulfil its functions, through the instrumentality of apostles or their delegates.

Q. Of what is the bullock also symbolical ?

A. Not only of the priesthood, but of the proper qualifications for its exercise, whether received by endowment in ordination, or natural to the individual, and adapting him for priesthood and ecclesiastical office.

Q. Of what is the he-goat the type ?

A. Of one pre-eminent for endowment with the gift of prophecy, or other spiritual gifts, and especially that of prophecy, which God bestows on individuals; and of the natural dispositions, tendencies, and qualities, which render some men more apt than others to receive and exercise such gifts. It is, strictly speaking, the emblem of an ordained prophet.

Q. How does this agree with the use made of the bullock and he-goat, as set forth in Lev. iv. ?

A. The bullock is there the appointed sin offering for the priest and congregation, which included the high priest; and the goat, the sacrifice appointed for the sin of "the ruler." Here the bullock is the type of the high priest, as representing the priestly office, and including all the priests, (see Lev. xvi. 17), and even the whole congregation in its priestly character; it is therefore the symbol of that which belongs to every priest in common. In like manner, the goat is the type of the ruler, as representing and including every individual man who has part in the covenant, and symbolises that which is, or may be, common to all; for all in the body of Christ ought to be spiritual; all are exhorted by St. Paul "to desire spiritual gifts; all may prophecy." 1 Cor. xiv. 1-31.

Q. Of what is the ram the type and emblem ?

A. Of the leader or representative of the flock, and, in general, of those men who represent and furnish a sample or specimen of the ecclesiastical body, in whose name they speak or act; or from their official position may be supposed so to do. The ram is the emblem of those characteristic qualities, which fit men for the Christian warfare, and for service in the midst of those who resist the truth.

Q. Of what is the he-lamb the type and emblem ?

A. The type of the people as the flock of God, abiding under the hand of the Good Shepherd: the emblem of that purity, harmlessness, and docility, which should alike characterise the pastor and the flock.

Q. To what do these four classes of victims also refer ?

A. To the four ministries of the Church; or, if not immediately and directly to them, and the endowments and gifts

proper to them, at least to cognate qualities, endowments, and gifts.

*Q.* What does the female of each of the above animals represent?

*A.* With the distinguishing characteristic of its male, it also conveys the idea of passiveness, subjection, and submission; willing acquiescence and contentedness; the subject as distinguished from the ruler; the qualities of patient long-suffering and obedience, as contrasted with the qualifications for active service.

*Q.* What do the offerings of turtle-doves and pigeons set forth?

*A.* The natural subjection of the offerers, as in the case of females, and the dispositions proper to them. Where the offerings were voluntary, but permitted because of the poverty of the offerer to be substituted for a higher class of offerings, they are generally symbolical of spiritual weakness and destitution.

*Q.* How were the sacrifices of animals distinguished?

*A.* By the manner in which they were consumed.

*Q.* Into how many classes are they divisible, and what were they?

*A.* Into five classes, namely,—1. The whole burnt-offering;—2. The sin-offering, the blood of which was carried into the tabernacle or temple;—3. The lesser sin-offering and the trespass-offering; 4. The peace-offering; 5. The Paschal lamb.

*Q.* What was the “whole burnt offering,” and how was it offered?

*A.* The victim was first brought before the door of the tabernacle, and the offerer, if presenting it in his private capacity, or the priest, in the case of all public offerings, laid his hand upon the head of the animal, that it might be accepted for him. The victim was then taken to the north side of the brazen altar, and was then bled to death, the priest receiving the blood into a proper vessel, and sprinkling it upon the altar. The carcase was divided into its principal members; all the several parts were placed in order upon the wood, and the victim was then entirely consumed by fire upon the altar.

**Q.** What was symbolized by the hand being placed on the head of the victim ?

**A.** The profession of our faith in the gospel of salvation and in the vicarious sacrifice of Him *upon whom* the Lord hath laid the iniquities of us all.

**Q.** By whom was the victim taken to the north of the altar and slain ?

**A.** By the individual who brought up the sacrifice, in the case of voluntary offerings; by the priests in public offerings; or, if there were many victims, by the priests, assisted by the Levites.

**Q.** What was typified hereby ?

**A.** The act of solemn confession of sin, made for himself by the individual; or, on behalf of the congregation, by the priest, and, in his absence, by the deacon; acknowledging that death is the desert of sin, and pleading the merits of the death and sacrifice of Christ.

**Q.** Who received the blood, and what was typified thereby ?

**A.** The priest alone received the blood, and sprinkled it upon the altar; by which is set forth the act of absolution, following upon the confession, and to be pronounced by the priest, who alone is authorised to remit sins, in the name of the Lord, and through the efficacy of His blood.

**Q.** What is set forth by the sacrifice being slain on the north side of the altar ?

**A.** The north is the emblem of the coldness and death of nature, and hence sets forth that miserable estate, into which sin hath reduced mankind; and into which the Lord voluntarily descended, that he might share it with us, and redeem us from it. Heb. ii. 14, 15.

**Q.** What instruction do we further learn from this type ?

**A.** That in the confession of sin, in the liturgical acts, prefigured by the whole burnt-offering, reference should be made not only to sins actually committed, but also to that original, or birth sin—that infection of our nature, which we inherit from Adam, whose first act of disobedience “brought death into the world, and all our woe.” For the

sinful condition of the whole race is made manifest by the physical evils brought upon us, to which the Lord himself became liable when He took our nature, although, in His own person, in His flesh, and in His spirit, He was perfectly free from all sin, original or actual.

*Q.* What does the division of the sacrifice into its separate parts signify?

*A.* That condition of spirit, wherein we entirely resign ourselves to the destruction of the old man with all its members; in other words, we utterly renounce the sinful desires of the flesh, and refuse to employ our faculties in ministering to their gratification. It denotes also an entire submission to the word of God's judgment upon sin, so that, sharper than any two-edged sword, it may pierce even to the dividing asunder of soul and spirit. The consciousness that all things are naked and open before His eyes, and the ready acceptance of His judgment against ourselves, are essential to the profitable confession of our sin, and to a due preparation for the word of absolution.

*Q.* What did the placing of the several parts upon the altar, and the consuming of them by fire, typify?

*A.* Those acts of dedication of ourselves as votive offerings unto God, wherein we present our bodies a living sacrifice, —holy, acceptable unto God, which is our reasonable service, or rather, wherein we yield ourselves into the hands of Christ, that He may present us.

*Q.* Whence came the fire by which the sacrifice was consumed, and what did this fire set forth?

*A.* We read in Lev. ix. 24,—“There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces.” By this was signified that the vows we are enabled sincerely to offer, and faithfully to perform, is only by the descent upon us of the fire of the love of God, shed abroad in our hearts by the Holy Ghost. By this sacrifice, the flesh with its lusts must be consumed, and our whole being go forth unto God, through the power of the

Holy Ghost, working in us, and enabling us to prove "what is that good, and acceptable, and perfect will of God." Such are the appropriate affections of mind and spirit, to be expressed in appropriate acts, which are symbolised by the whole burnt-offering.

Q. How were the ashes of the altar disposed of?

A. They were carried without the camp, or, as was afterwards done, without the city, into a clear place.

Q. Has this any pre-figurative significance?

A. It pre-figured the putting away of sin, as God has said, "Their sins and their iniquities I will remember no more;" and should teach us to forgive after the same god-like manner, by remembering not former sins of our brethren.

Q. What was the sin-offering?

A. Omitting for the present any notice of the sin-offering on the great day of atonement, we find that the sin-offering was presented before the tabernacle, and the hand of the high priest laid upon its head: it was then taken to the north side of the brazen altar and there killed. The high priest carried of the blood into the Holy Place, and sprinkled it seven times before the vail of the sanctuary, and put some of it upon the horns of the golden altar, or altar of incense. The remainder of the blood he took out with him and poured at the base of the altar of burnt offering. The blood being thus disposed of, the inward fat, the kidneys, and the caul above the liver were taken out, and burned upon the altar. The remains of the animal, with its skin, were carried to the same place to which the ashes were removed, and there wholly burned. Lev. iv.

Q. What does the sin-offering set forth?

A. The act of confession of sin, followed by the solemn absolution of the Lord, whether in the cases of individual priests, deacons, or laymen, or of the whole congregation.

Q. What may be first observed in the sin-offering, as compared with the whole burnt-offering?

A. That whereas, in the burnt-offering, the sins of which mention was made were general, and the atonement for sin



was only a part of the object of the sacrifice, and introductory to something beyond ; the sin-offering was frequently offered for some particular sin, and in every case terminated with atonement, and purification as its objects.

*Q.* Wherein do they agree ?

*A.* In the details of the presenting and slaying of the sacrifice.

*Q.* What does the sin-offering of the bullock typify ?

*A.* The office for the absolution of sin committed by the priest, or by the whole congregation, including the priesthood, in matters affecting the sanctity of the priestly office, which is especially symbolised by the golden altar.

*Q.* What then do the rites ordained for the sin-offering of the bullock signify ?

*A.* That wheresoever, in any Church, the appointed ways of God, in the holy Offices of His house, have been departed from, and the law of His sanctuary has been violated, either by the priests, or by the whole congregation : the sin being committed more directly against the majesty of God, and in the things concerning His worship, assumes a more fearful character ; and the act of absolution must be administered by the angel, or by the apostle or other minister of the universal Church, delegated by him, if the circumstances of the case demand such an intervention.

*Q.* What does the sprinkling of the blood before the vail signify ?

*A.* That atonement and propitiation are made for those whose office it is to come before the most holy dwelling-place of God, on behalf of the people, and to bear forth from thence His blessing, and to convey it to the people.

*Q.* What does the putting of the blood upon the horns of the altar signify.

*A.* The atonement made for the wrong exercise of the sacred powers conferred upon the priesthood, and the renewal of grace for the future fulfilment of those powers ; for the horn is the emblem or symbol of power or capacity.

*Q.* What does the pouring of the remainder of the blood on the base of the brazen altar signify ?

A. That the priest cannot offend without the man offending; and that ecclesiastical sins invariably derive their existence from some spiritual or moral disorder or disease in him who commits them, or in the community which he represents, which needs to be remedied and cleansed away.

Q. What is there also in this type ?

A. A pre-figurative testimony to the grace of God, who, in forgiving the sins of the priest, remits also to the man his guilt.

Q. Why was the blood poured out at the base, and not sprinkled on the top of the brazen altar ?

A. To manifest that the particular sins forgiven, are sins affecting the exercise of priestly functions, and not ordinary sins of individual men.

Q. What then is learned from these figures ?

A. The gravity of ecclesiastical transgressions—of sins committed in the sacred things of God's Church, and most heinous are such offences ; for they affect the ministration of the sacred rites performed in the house of God, and bring spiritual defilement and disease upon the whole community.

Q. How is this further typified ?

A. By the manner in which the sin-offering of the bullock was consumed ; for the consumption of the bullock without the camp, pre-figured historically the sacrifice of the Lord, in its most awful point of view, in respect not merely of His suffering for sin, but of His " becoming sin ;" of His " being made a curse for us, enduring an accursed death without the gate."

Q. What does the type indicate in its application to the liturgical rites of the Church ?

A. That when sins committed in the holy functions of the priesthood, and affecting the whole community, are the occasion for the office celebrated, the deepest expressions of humiliation, and the most solemn forms of absolution are the most appropriate : for sins of this nature, even when committed in ignorance, tend to separate between the Church and her Lord, to interrupt communion with Him, and to cut off from her the tide of divine life.

**Q.** What was the lesser sin-offering, or sin-offering, the blood of which was not carried into the Holy Place?

**A.** A goat, male or female, or an ewe-lamb; these were also presented before the door of the tabernacle, and slain on the north side of the altar. The priest dipped his fingers into the blood, and put it on the horns of the brazen altar, and the remainder of the blood was poured out at the bottom of such altar. After this, the fat and inwards, or particular parts thereof, according to circumstances, were burned on this altar, and the remainder belonged to the priest who offered the sacrifice—the skin to be for his use, and the flesh to be eaten by the males of the family of Aaron, within the precincts of the court of the sanctuary. Lev. iv. 30.

**Q.** What was the trespass offering?

**A.** It was, in all respects, dealt with the same as in the case of the sin-offerings last mentioned, except that all the blood was sprinkled upon the altar, as in the case of the burnt-offering. Lev. v.

**Q.** What did the blood put upon the horns of the brazen altar, and not carried into the tabernacle, pre-figure?

**A.** The provision which is made in the Church for the remission of those sins which we commit in the holy services of God's house, whether in the exercise of any office or functions, which we are authorised to fulfil, or of any spiritual gifts or powers with which we are endowed, as members of the Church of Christ.

**Q.** Why were the bodies of these victims not carried away and consumed without the holy precincts?

**A.** Because they referred to sins which affected individuals only, and not the community.

**Q.** Of what was the he-goat, when the victim, the symbol?

**A.** That one pre-eminent in station or character was the offender.

**Q.** What when the female goat was offered?

**A.** That the offender was in a place of subjection to authority, and undistinguished, save by the gift of prophecy, or other spiritual endowment.

*Q.* And what when the female lamb was offered?

*A.* That the person offending was one entirely undistinguished, in this or any way.

*Q.* What does the fat burnt upon the altar signify?

*A.* The renunciation of our own glory and natural pride, which becomes the true penitent.

*Q.* What do the kidneys and the fat therein, set forth?

*A.* The fleshly understanding and wisdom, and our boastfulness therein.

*Q.* And what the caul, over the liver and the kidneys?

*A.* That bitterness and rebellion of heart, which rejects the word of correction, whether it contradict our fleshly appetite or our pride of understanding.

*Q.* When the lamb was the offering, what else was consumed by fire, and what did this typify?

*A.* The rump or tail was taken off and burned, shewing thereby, that, whereas the eminent or the spiritual are more peculiarly liable to errors of intellect, those who are wholly undistinguished, are especially exposed to the temptations of the flesh.

*Q.* For what were these sin-offerings ordained?

*A.* For actual transgressions against the holy commandments, committed in ignorance, but afterwards revealed to the offender.

*Q.* For what was the trespass-offering appointed?

*A.* In respect of such acts as were doubtful in their nature, or in respect of trespasses, involving injury to others, whether to the priest or to the neighbour of the offender, but in either case committed ignorantly.

*Q.* What was typified by the only distinction there was in the mode of conducting the rite of these two offerings?

*A.* That, whereas, in the trespass-offering, the blood was not put upon the horns of the altar, but sprinkled upon it round about, as in the whole burnt-offering; the liturgical act typified by it was the same as that set forth in the burnt-offering, namely, a form of absolution from sin in general, and not one directed to any particular sin.

*Q.* Although the blood of the burnt sacrifice, and that of the trespass-offering was alike sprinkled round about the altar, wherein did the occasion of these offerings differ ?

*A.* The burnt sacrifice was offered both on public occasions and privately by individuals, whereas, the trespass-offering was only presented by individuals ; the liturgical rite, therefore, in the case of the trespass-offering, would only apply in private cases.

*Q.* When the occasion for the rite is one which affects our neighbour, what is to be observed ?

*A.* The restitution to the utmost of our power is as indispensable under the gospel, as under the law.

*Q.* What was set forth by the parts not consumed upon the altar, but belonging to the priest, and consumed by him ?

*A.* The privilege and duty of the pastors of the people to profit by the experience which they derive from the cases of those penitents, to whom they minister the absolution and grace of God.

*Q.* What ordinances do the sin and trespass-offerings prefigure ?

*A.* Those appointed by the Lord for the absolution, comfort, and blessing of all who, ignorantly and without premeditation, transgress His holy ways, and the royal law of love ; of those, also, whose consciences have become defiled through reasonable fear that they have so transgressed. In all such cases, provision is made in the Church of God for admitting either congregations or individuals to the holy rite of confession and absolution ; and that the penitent, delivered from the conscience of guilt, may be enabled to go forward on his way, in the peace and comfort of the Holy Ghost.

*Q.* Were there any variations from the foregoing rules of the sin and trespass-offering ?

*A.* In the cleansing of lepers, and, also, when the victims were birds, there were some trifling variations ; but these were appointed to meet exceptional cases, and were not among the ordinary liturgical rites of the law, and, therefore, not needful to be noticed.

*Q.* What was the peace-offering ?

*A.* The victim might be of the herd, or of the flock, or of the goats, and either male or female. It was also presented before the door of the tabernacle, and the offerer laid his hand upon its head; it was slain at the same place, before the door of the tabernacle, that is, between the altar and the tabernacle and not on the north side of the altar. The blood, as in the case of the burnt and trespass-offerings, was received and sprinkled by the priest on the brazen altar. The fat and the internal parts, as in the case of the sin and trespass-offerings, were consumed by fire upon the brazen altar, and the rump or tail also, when a lamb was the victim. The breast and the right shoulder were then separated or heaved, and waved before the Lord, and these parts belonged to the priest, and were eaten by him and his family, without distinction of male or female, in any clean place, for peace-offerings were not reckoned among the most holy things, but were esteemed less holy. The remaining parts were consumed by him who brought the offering, with any other clean persons whom he might invite; but this consumption was performed as a religious act, and as in the presence of the Lord. When the offering was brought up, not by an individual, but on behalf of the whole congregation, the whole of the flesh of the victim, excepting the parts to be consumed by fire, was eaten by the priests within the holy precincts.

*Q.* What is signified by the victim being slain before the holy doors, and not on the north side of the altar?

*A.* That the main object and scope of the offices antitypical to these sacrifices is not the absolution of sin, as in the case of the sin-offering; nor is it for dedication of ourselves to those duties to which we are already called, as in the case of the whole burnt-offering. But the peace-offering is for the offering and dedicating of ourselves to such further duties, as God may hereafter be pleased to call upon us to fulfil, but to which we are not previously, or at the moment, obliged.

*Q.* What does the slaying of the victim, and the sprinkling of the blood upon the altar, as in the case of the whole burnt-offering, shew?

A. That ever in our voluntary acts of service, and the dedication of ourselves to further work, equally as in those relating to existing duties, we must needs draw near through the confession of sin, and in the assurance of God's forgiving mercy.

Q. How is this further signified ?

A. By the fact that an animal, and not the fruits of the earth, is the offering appointed to typify these vows.

Q. Why was the victim allowed to be male or female, either of the herd, the flock, or the goats ?

A. Because whatsoever a man hath, the same he may vow unto the Lord ; and if he offer in sincerity, he is accepted in that which he vows, and the Lord will employ him as seemeth to Him good, and according as He Himself hath formed the man for His own glory. It may be in some office of rule ; it may be in the position of obedience and subjection ; it may be in the ministry, of priesthood, or of deaconship, or as one gifted with the spirit of prophecy, or as a private member of the flock, fulfilling such subordinate offices of service in the Church, or of charity in the world, as he may be fitted and called to fulfil. In all these cases every man is accepted according to his ability, and according to the heartiness with which he freely dedicates himself unto God's service.

Q. Of what does the type also remind us ?

A. That, as in the services typified by the lesser sin-offering, the fat, the kidneys, and the caul are all to be consumed ; the offerer is to deny himself—his own glory, and his self-esteem.

Q. What is peculiar and characteristic of the peace-offering ?

A. The mode of dealing with it after it was slain.

Q. What does the removal of the shoulder, the offerer placing it in the hands of the priest, the priest waving it before the Lord, and subsequently receiving it as his own conjointly, signify ?

A. That those who offer themselves to the service of God devote their heart's affections to their spiritual superiors already admitted to the priesthood, under whose guidance they are to be trained up for their ecclesiastical duties.

*Q.* What does the removal of the shoulder, and giving it to the priest signify ?

*A.* This was symbolical of the obligation under which the candidate for holy ministry or service brings himself, to dedicate his whole powers, whatsoever post he may occupy, in submission to those who are over him.

*Q.* What the regulation that the priest should afterwards have both the breast and shoulder for his portion ?

*A.* This signified the blessing and spiritual help which are derived to the priesthood of the Church, through the willing dedication of their people to God's service.

*Q.* What is signified by the residue being consumed by the offerer himself ?

*A.* That grace and spiritual strength which Almighty God surely augments and multiplies upon those who not only fulfil the duties, whether personal, family, or social, which lie upon them in common with their fellow-men ; but, voluntarily and without obligation, are ready to dedicate their lives to God's service in the Church.

*Q.* Of what is it further symbolical ?

*A.* Of that contentedness and assurance of acceptance by God, which is the fitting condition of mind in such as make this offering. It signifies the joy and satisfaction which the candidate feels, whether called to active service in the house of God or not ; if called to serve, joy in his ministry ; if he do not receive employment, that his willing desire is accepted of the Lord.

*Q.* What ordinance and office of the Church does the sacrifice of peace-offerings set forth ?

*A.* One wherein all who are their own masters have the opportunity to present themselves before the Lord, and to offer to serve Him in the sacred ministry or otherwise.

*Q.* Contrasting the peace with the burnt-offering, what does it shew ?

*A.* That, whereas the burnt-offering set forth that total dedication of ourselves to God in every act of our lives, to which every Christian man is obliged, and which, when volun-



tarily repeated, is but the expression of our bounden duty ; the peace-offering set forth a dedication of ourselves to offices in the Church, which, while they impose duties involving responsibility, also confer honour and privileges on the individual—the privileges of approaching the Lord on behalf of His people, and of being servants to their brethren for His sake—the honor and estimation in which the faithful ministers of God are to be held by those for whose souls they watch.

*Q.* What is further prefigured in the peace-offering ?

*A.* Not only an act of worship toward God, but a benefit resulting to the Church of God, and also to the offerer.

*Q.* How is this applied to the sacrament of the Eucharist ?

*A.* For the reason last named, the peace-offering is the proper type, among those connected with the court, of the holy communion, as an outward means of grace to individual Christians.

*Q.* What was the paschal lamb, and the mode of offering it ?

*A.* It was originally instituted on the departure of the Israelites out of Egypt, when the Lord slew the first-born of Egypt, and passed over the houses of the Israelites, on the door-posts of which houses, the blood of this lamb was sprinkled ; hence it was called the Passover Lamb. The victim was offered by each household, or company, and was slain by the representative of the household, or company, in the court, as already stated ; the blood, on the original institution, was sprinkled on the door-posts of the dwelling where the household, or company, met. But the subsequent practice was to sprinkle it upon the altar, or to pour it upon the base, or at the bottom of the altar, as with the residue of the blood of the sin-offering. The fat and the inwards were burned on the altar of burnt-offering, and the residue was roasted with fire, and wholly eaten the same evening, in the dwelling of the household or company ; or, if any part of it remained unconsumed, it was burned with fire before the morning.

*Q.* Of what is the paschal lamb the type ?

*A.* Of “ Christ, our passover, sacrificed for us ; ” especially as that sacrifice is the effectual means of saving us from the

just and impending judgment of God, for our rebellions and transgressions against Him. It is also typical of the acts by which we deprecate His just judgment.

*Q.* Of what is the manner of the sacrifice of the paschal lamb the great type?

*A.* Omitting now any reference to *the Feast*, on which it was appointed, the manner of conducting this sacrifice is the great type of the celebration of the holy Eucharist, including communion, as the corporate act of a particular Church, under its angel or chief minister.

*Q.* What does the division of Israel into households, or companies, each gathered into one dwelling for the celebration of this sacrifice, signify?

*A.* The division of the Catholic Church into separate congregations, or particular Churches.

*Q.* What the slaying of the lamb by the offerer in the court, on behalf of the household, represented by him?

*A.* This signifies that the angel of the Church, in the solemn fulfilment of the rite typified, celebrates the holy Eucharist in commemoration of the one universal act of Christ, in offering Himself before God: and he celebrates it as being the link and channel of communication between the universal Church and the particular.

*Q.* What does the blood shed in the court, and sprinkled on the lintel and door-posts of the house, signify?

*A.* The interest of all particular Churches in the one common sacrifice; their allegiance to the One Head, and their union with the one Church; and that the angel sanctifies his Church, and absolves them in the name of the Lord, through means of the one altar, by which every sacrifice is hallowed; that is to say, by virtue of the commission of Christ, who is both our Sacrifice and our High Priest, in the unity of the One Holy Church—the body of Christ.

*Q.* What does the consuming of the lamb in the house, every inmate partaking, symbolize?

*A.* The fellowship of each particular Church, and of the individual members thereof, in the blessings derived from the

one Saviour, and bestowed in the one universal Church ; it also signifies the corporate communion of the particular Church as one corporate body, and forming part of the universal Church, in that Eucharist, which the angel, as their representative, has consecrated.

*Q.* What does the command entirely to consume it in the house, and not without, signify? (See Exod. xii. 10, 22, 23.)

*A.* It sets forth the fearful nature and danger of schism ; for whoso wilfully and unlawfully forsakes the communion of the particular Church of which he is a member, forsakes the Church of Christ, and forfeits the benefit of the sacrifice for all ; as saith St. Cyprian, “Do you suppose that any can stand and live, who withdraws from the Church, and forms himself a new home and a different dwelling? The sacrifice of the Passover requires this, by the law of Exodus, that the lamb which is slain for a figure of Christ, should be eaten in one house.”

*Q.* Besides animals, were any other offerings appointed or authorised?

*A.* Yes, two ; namely, the meat-offering or minchah, and the drink-offering.

*Q.* Of what were the meat-offering and the drink-offering respectively composed?

*A.* The meat-offering, consumed in whole or in part, was composed of wheaten flower, except in one single case, the jealousy-offering, which was to be brought up by the husband of a woman suspected of adultery ; which offering, although part of it, as a memorial, was burned upon the altar, was composed of barley meal. The drink-offering consisted of wine poured out.

*Q.* What do the sacrifices of the meat-offering and the effusion of the drink-offering, set forth?

*A.* The entire surrender and sacrifice which the Lord Jesus made unto God, in His soul and spirit ; as the sacrifice of animal life typifies the self-surrender and sacrifice, which He exemplified and accomplished, in His own person, even unto the death of the body.

*Q.* When were they not used, and why ?

*A.* They did not accompany the sin-offering, because, although there can be no suffering without the participation both of the mind and spirit—and the sufferings of the Lord were especially mental and spiritual agony—yet the expiation of our sin was consummated by the death of His body, and the pouring out of the blood, which was the life of His flesh ; for “He bore our sins in His own body, on the tree,” while still His rational soul and spirit remained in their integrity.

*Q.* When were they used, and why ?

*A.* They accompanied every whole burnt-offering and every peace-offering, because the Lord readily gave Himself up to the work appointed Him of the Father, in His whole human nature, body, soul, and spirit.

*Q.* How many kinds of meat-offerings were there ?

*A.* Five.

*Q.* What was the first ?

*A.* The meat-offering of fine flower, with which oil was mingled, and, when offered as a free-will offering, frankincense also was added. From this, in the case of voluntary offerings, the priest took out a handful, with all the frankincense, and burned it, as a memorial, upon the altar ; the remainder belonging to the priest. When this meat-offering was appointed to be offered on public occasions, as an accompaniment or addition to an animal sacrifice, the whole was consumed by fire upon the altar.

*Q.* Of what is corn symbolical ?

*A.* As the meat-offering is symbolical of the dedication of the mind, or rational soul, that part of man which is conversant about ideas,—so corn, the principal ingredient in that oblation, is symbolical of reasonable word and discourse, which is the sign of ideas, and the principal means of communicating them from one mind to another.

*Q.* What does wheat symbolize ?

*A.* Wheat, the higher species of grain, and more perfect in its form, is expressive of discourse, in its highest sense, and

complete adaptability to express all truth, so far as it is the subject of ideas, and of man's intellectual apprehension.

Q. Of what is barley expressive ?

A. Barley, a species inferior to wheat, symbolizes discourse adapted to man in his present state, and so, when applied to truths expressed ministerially, is typical of the word of the evangelist, addressed to the understanding.

Q. Of what is the meat-offering of fine flower, (wheat ground into flower,) expressive ?

A. Of the word of truth, coming by inspiration of God, and so far prophetic in its character, but moulded into doctrinal form through the understanding ; and, therefore, although inspired by God, yet expressed in man's words, and through the instrumentality of the human mind.

Q. Why was this offering of flower undressed ?

A. To signify that the word is not the fruit of meditation on the part of him who presents it. It is, in its highest sense, truth coming by revelation from God, (for all pure truth comes by revelation,) and delivered with "the mysteries revealed unto the holy apostles and prophets by the Spirit." Eph. iii. 5. In a more general point of view, it is doctrinal truth.

Q. What does the oil signify ?

A. That grace and unction of the Holy Ghost, which should be present in the heart of him who conceives or utters such truth.

Q. What does the frankincense signify ?

A. Frankincense signifies that uprightness and sincerity of heart, and that desire of profiting others, with which every service rendered unto God with our lips, should be rendered.

Q. How should such revelations of truth, in a doctrinal form, be dealt with ?

A. When they are brought into the mind of any under authority, whether of the angel under the apostles, or of priests under the angel, or of private persons under the priests, they should not be retained and fed upon by the individual, but should be brought to his overseer in the Lord, who should take a fitting opportunity, in the exercise of his office, to minister for the benefit of all, so much as he imme-

diately apprehends, as a memorial that the offerer and his gift are accepted; and that which he does not immediately apprehend, will be laid up for his own future meditation. See Lev. ii. 2, 3, and iv. 15, 16.

*Q.* What was set forth by that which was burned upon the altar, and that which was eaten by, or belonged to, the priest?

*A.* That our gift should not be exercised for our own gratification, but be made profitable to the Church. The frankincense consumed on the altar symbolized the prayerful spirit in which our offering is to be made, with hearty acknowledgment that our ability to offer comes from God; that the glory is due to God, and that we neither derive nor expect, from our act in offering, glory or profit to ourselves.

*Q.* Of what is the meat-offering typical in all cases of free-will-offerings?

*A.* Not of words spoken with authority, but of truths brought to the heart and spirit of the offerer, which would be appropriate to one speaking with authority, under circumstances which would allow of his delivering them.

*Q.* What was the second kind of meat-offering?

*A.* That baked in an oven, either of flour, mingled with oil, or wafers made of flour, anointed with oil after the baking. The voluntary offerings coming under this division, are mentioned in Lev. ii. 4, as being either cakes or wafers. The appointed offerings of this class, mentioned in various places, are the loaf, the cake, and the wafer.

*Q.* Of what is this offering significant?

*A.* Of the word of truth, as it is matured in the mind through experience and suffering.

*Q.* Of what is the oven the symbol?

*A.* Of that furnace of spiritual experience, in which the Lord tries and perfects His people, and to which, those with prophetic gifts are peculiarly, but not exclusively, exposed.

*Q.* What do the distinctions on this offering set forth?

*A.* The varying capacities of different individuals, natural or spiritual, and the comparative largeness and depth of those

conceptions, which are thus brought into shape and matured. When applied, not to voluntary, but to appointed offerings, they mark distinctions, not so much in capacity and spiritual attainment, as in ministerial gifts ; and signify truth, carrying with it an authority and power befitting, and proportioned to, the different orders in the sacred ministry.

*Q.* Where have we an instance of this ?

*A.* In Exod. xxix. 2, ( in which chapter the consecration of Aaron and his sons is described,) the loaf is the symbol of the ministry of the angel ; the cake of the ministry of the elders, and the wafer of the ministry of the priests subordinate to the elders: the subordination of the latter being symbolised not merely by the comparative thinness of the wafer, but also by the wafer being merely anointed with oil, while the cake was of flower, mingled with oil.

*Q.* What was the third kind of meat-offering ?

*A.* That of fine flower, mingled with oil, baked or fried upon a slice, which, after it had been baked, was cut in pieces and oil again poured over it.

*Q.* Of what is this offering significant ?

*A.* Of such words or topics as are fitted to be used in giving testimony against the current evils of the day, whether in the world, or in the church ; and in this instance, especially, (the offering being of wheat flower,) against those evils which threaten to seduce the people of God.

*Q.* Of what is the parting it in pieces characteristic ?

*A.* Of the way in which this witness has to be delivered ; for the object which it contemplates would be frustrated, were it to be confined to any given place or scene ; such testimony will have to be delivered upon every fitting occasion, and in every place to which they have legitimate access.

*Q.* Of what is the preparing it over a slice typical ?

*A.* This, which should have the effect of carrying off or drying up the oil, shews the danger to be guarded against by those who, in their duty of testifying against evil, are ever and anon liable to be deprived of that unction from the Holy One, which is essential to the Christian.

Q. What does the subsequent anointing with oil shew ?

A. This, which was in addition to the original tempering of the flour, shews how necessary is the special grace of the Holy Ghost to accompany *his* words, who testifies for God to those who believe not.

Q. What was the fourth kind of meat-offering ?

A. That of fine flour, mingled with oil, baked or fried in a frying-pan.

Q. Of what is this significant ?

A. Of truth meditated in the heart, and which flows forth from the joy and affection of the heart ; “ my heart is inditing, or bubbling up, a good matter. I will speak of the things touching the king ; my tongue is the pen of a ready writer.” When applied to the sacred ministry, it is expressive of the word of the pastor, and reciprocally of those thoughts and meditations which are produced in such as receive with joy the pastoral ministry, and meditate upon the word of God, in subjection to the teaching of the pastor.

Q. What was done with the three last mentioned offerings ?

A. The priest took a portion as a memorial, salted it with salt, and burned it upon the altar, and the remainder belonged to him, for the consumption of himself and his household.

Q. What does the salt, &c., symbolize ?

A. Salt is the antidote to corruption and decay ; it symbolizes faith in a covenant God, which works by love to all the brethren, embracing them all in the brotherly covenant ; it symbolizes that spiritual work of preparation within us, which is effected by the fire of the love of God, which, when it penetrates our inner man, consumes the flesh and the fleshly mind, and transforms us into the image of Christ. Every meat-offering is to be “ salted with salt ;” “ every one shall be salted with fire, and every sacrifice shall be salted with salt.” Mark ix. 49.

Q. What was to be excluded from all the above mentioned meat-offerings ?

A. No leaven was suffered to be mingled ; neither to be eaten by the priest, nor to be burnt upon the altar, except in



the instance of the leavened loaves appointed to be offered with the sacrifice of peace-offerings for thanksgivings; for the leavened loaves offered at Pentecost were not burned upon the altar, but only waved before the Lord. It was also forbidden to offer on the altar any honey, which included, (as said the Rabbins,) any sweet or luscious fruit.

*Q.* What do the leaven and the honey shew forth?

*A.* That the thoughts and reflections of man unsanctified, or even the recounting of the cares and troubles of the offerer in the world, are to be renounced and excluded; and the honey—the secret and sweet communion of the soul with God, which should be regarded as sacred, and not to be communicated to another, is also to be kept back. “The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy.”

*Q.* May anything be further observed in the interpretation of these four kinds of meat-offerings?

*A.* Very distinct reference to the four ministries of the Church. When obligatory, the characteristics which distinguish them render it manifest that they typify rites distinctly connected with one or more of those ministries, and whether obligatory or voluntary, they are symbolical of those fundamental distinctions, natural powers, and the gifts subsequently bestowed, which fit men for service in one or other of the ministries. They are also symbolic of the distinctions in natural character, adapting the believer to be the special subject of one or other of the ministries, and of the fruits and effects wrought in the character through their operation. And, as has been explained, the voluntary offerings of individuals necessarily typify the characteristics, not of ministry, but of dispositions, and mental and spiritual constitution. The appointed offerings represent both ministry and also gifts and character, as manifested and developed in ministry.

*Q.* What was the fifth kind of meat-offering?

*A.* This was of First Fruits, consisting of green ears of corn dried by the fire, with oil put upon them, and frankincense laid thereon.

**Q.** What does this typify?

**A.** This, when voluntary, typifies an offering for the service of the Lord, by a neophyte, or young believer. It also typifies the offering made by the more advanced believer—of his thoughts on subjects not yet authoritatively delivered, or acknowledged as truth; the offering of truth not yet matured or ripened in the mind, and, therefore, not yet advanced to that stage wherein it might be *logically* set forth through the understanding. Such thoughts, though immature, are offered out of love, and by love rendered acceptable, as the ears of corn were dried by fire, and thus rendered capable of being presented as a meat-offering.

**Q.** Were there any further regulations, proper to be noticed, with reference to meat-offerings?

**A.** Of those appointed to be offered with animal sacrifices, both the quantity and the proportions of the ingredients were fixed by the law; and in free-will-offerings, the same proportions seem to have been adopted, although the quantities would be varied as the offerer was minded to give, or according to the occasion which induced him to make the offering.

**Q.** What were the proportions?

**A.** To all burnt-offerings and peace-offerings, where the victim was of the flock, or of the herd, not including goats, the appointed meat-offering was to be of fine flour, mingled with oil in the following proportions, namely, to each bullock, three tenth deals, or omers, (the omer being the tenth part of an ephah, Num. xxviii. 5, and equal to a little more than five pints of our measure,) of flour, mingled with half an hin of oil; to each ram, two tenth deals of flour, mingled with one third part of an hin of oil, and to each lamb, one tenth deal, mingled with one fourth part of an hin of oil.

**Q.** What exceptions were there to these rules?

**A.** Two; one in the case of the peace-offerings, when the meat-offerings were to be unleavened cakes, wafers, and fried cakes, together with leavened bread; and the other, in the case of the burnt-offering, of a he-lamb on the day of waving

the sheaf of first fruits, when the appointed meat-offering was to be, as with the other whole burnt-offerings, of flour mingled with oil, but in the proportion of two tenth deals of flour, mingled with one third of an hin of oil.

*Q.* How was the meat-offering, which accompanied the animal sacrifice, offered?

*A.* As soon as the parts of the victims which were to be consumed by burning had been placed upon the brazen altar, the meat-offering was taken and placed over the parts, so that the two were caught by the fire and consumed together.

*Q.* How was the drink-offering used?

*A.* The drink-offering, consisting of wine, accompanied every whole burnt-offering and peace-offering of the herd and of the flock, except the peace-offering for thanksgiving. It was poured out upon the base of the altar so soon as the meat-offering had been laid thereon and was being consumed. The quantity was fixed by certain proportions, as in the case of the meat-offering, namely, to every bullock, half an hin, (the hin containing about five quarts, or thirty-six egg shells full of wine); to every ram, one third of an hin, and to every lamb, one fourth of an hin. The drink-offering was not poured out upon the sacrifice, nor upon the fire of the altar, but round about the altar and base.

*Q.* Of what is the drink-offering symbolic?

*A.* As the meat-offering is the symbol of the dedication of the reasonable man to the service of God, and the materials of which it was composed are symbolic of truth in the understanding, so the drink-offering is the symbol of the dedication of man in his spiritual being; and wine, the material of that offering, is symbolical of the spiritual part of man, carried beyond himself by the inspiration and outflowing of the Spirit of God. "Be not drunk with wine, wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." It shews that it should be a spiritual service, not in the understanding merely.

*Q.* How is this expressed in liturgical rites?

**A.** In the chanting of psalms and hymns and spiritual songs, through which the spiritual joy, wrought by the Holy Ghost, should find its appropriate expression.

**Q.** What is set forth by the meat-offering being consumed by fire, while the drink-offering was not so consumed?

**A.** As the meat-offering set forth the words of truth, coming by inspiration of God, and the action of the human understanding, which moulds and fashions it, the consumption of this offering by fire shewed that this is to be consecrated by us, and the glory of it to be ascribed wholly to God. But that which is antitypical to the drink-offering is the expression of our spiritual joy—of our praise—of our adoration of God, and our glorying in Him, which is not the fruit of our understanding, but the effusion of the affections of the heart, inspired and filled by the Holy Ghost. The apostle Paul teaches us what is the adequate expressions of these emotions in the passage just quoted, “Be not drunk with wine, &c.” Eph. v. 18, 19.

**Q.** What generally is set forth by the proportion and quantities used in the meat and drink-offerings on public occasions?

**A.** The quantities signify that the corresponding liturgical acts should be complete and definite in their respective objects; the proportions set forth the dignity and importance of the respective occasions, calling for the liturgical acts, and of the status or office of the person ministering, and the necessity that the matter employed in the specific act, and the subject of it, should be appropriate to the occasion.

## VI.—THE PUBLIC OCCASIONS OF SACRIFICE.

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*Q.* What were the public occasions of sacrifice, and of the celebration of rites of worship, in and on behalf of Israel ?

*A.* 1st. The morning and evening of every day, and in connection therewith, the sacrifices appointed for the Sabbath, with the renewal of the Shew Bread. 2nd. The beginning of every month. 3rd. The Passover, on the 14th day of the month Abib, and the subsequent feast of unleavened bread for seven days, in commemoration of the Lord's Passover, when He delivered the children of Israel out of Egypt. Included within the period of this feast, was the day of waving the sheaf (or omer) of first fruits of barley, the morrow after the Sabbath, that is to say, on the 16th day of the month Abib, at which time the yearly harvest was becoming ripe, and on this day a further sacrifice of a burnt-offering, with a special meat-offering and drink-offering, was appointed. 4th. The feast of weeks, or Pentecost, being the fiftieth day from the 16th of Abib, on which were waved the two leavened loaves—the first fruits of the wheat harvest, on which account this feast was called the Feast of First Fruits. 5th. The feast of trumpets on the first day of Tisri. 6th. The great day of atonement on the tenth day of Tisri, in which atonement was made for the sins of the priests, and of all the congregation ; and 7th, the seven days feast of tabernacles or booths,

commencing on the 15th of Tisri, in which was commemorated the ingathering of the whole produce of the year, and the deliverance of Israel from the house of bondage in Egypt.

*Q.* How are these rites to be distinguished?

*A.* They are divisible into two classes; the first, those ordained for the ordinary exercise of religious worship, which therefore were in their object liturgical; in this class will be found the rites appointed for daily, weekly, and monthly observance. The second class comprises those rites which had not for their primary object the offering of worship and service to God, but which commemorated some event or concurrence, either historical or relating to the season of the year; these, whatever might be their typical or symbolical signification, had an immediate reference to the nation of Israel, or to the land of their inheritance.

*Q.* Of what were the daily services of worship typical, and for what were they ordained?

*A.* They were typical of daily worship, which alone can be the true antitype of daily worship; and they were for the perpetual acknowledgment of God, and therefore they would seem to belong equally to the Christian Church, comprised in its several congregations, as to the great congregation of Israel.

*Q.* Is the worship of the Church like that of Israel?

*A.* It is not offered in one place only, as was that of Israel, namely, in the mountain of the Lord's house at Jerusalem,—John iv. 21, 24; but in every place, where the true worshippers assemble, incense should be offered unto the name of Jehovah, and a pure offering. Mal. i. 2.

*Q.* Is the obligation of perpetual and periodical worship less stringent with the Christian than the Jew?

*A.* No; the Lord, in whose name we meet, and by whose Spirit we worship, is ever present before God, making intercession; and the Church is set in the midst of the world for this purpose among others, namely, to make continual supplications, prayers, intercessions, and giving of thanks for all

men. We need not therefore marvel that it is the perpetual law of the Church, that in all the congregations of the saints, the ordained priests and ministers, led up by him who stands among them as the High Priest, and representative of the Lord, should approach unto God in daily acts of worship.

*Q.* What has always been admitted by the Catholic Church with respect to the Mosaical Sabbath?

*A.* That just as Israel sanctified one-seventh portion of their time, and by special observance, and abstinence from work, dedicated it to the service and worship of God, so is it also a law perpetually to be observed in the Church, that one-seventh portion of our time should in like manner, though not under the same specific regulations, be sanctified and dedicated to the worship of God, and the Lord's day is by general admission, the appropriate periodical antitype of the Jewish Sabbath.

*Q.* How is the week observed in the Church?

*A.* The week is a period consecrated in the Church, as it was consecrated by the law; the legal observance finds its counterpart in the Christian.

*Q.* Does the Church observe any monthly period of worship as did Israel?

*A.* The day is a period by which mankind naturally and universally reckon time, and its constant recurrence invites the religious and devout to acts of worship. The observance of the week, again, proceeds from the appointment of God; it is derived from the creation, and is anterior to the law, and by these two periods, Christians, as well as Jews are in the habit of reckoning time. But we are not in the practice of dividing time by the new moon, by which occurrence the Jews reckoned their months; and, as Christians, are not under obligation to adopt the Jewish mode of reckoning time. There is no ground for supposing, as in the case of the daily and weekly observances, that it applies directly and literally to the Christian Church, and that the new moons are obligatory festivals in this dispensation. Still, forasmuch as this feast cannot be referred to any historical event or special

occasion, but occurred periodically, we may reasonably suppose that it is the type of some periodical festival and day of observance in the Christian Church. And whether it may or may not be regarded as the antitype of this monthly festival of the Jews, it is nevertheless a fact that God hath in these last days, through the light of prophecy, made known His mind, that the seven Churches in London, under the guidance of the apostles, shall meet together every fourth week, for the celebration of solemn acts of worship, as a symbol of the universal Church gathered into one.

*Q.* Do the festivals observed by Israel commemorative of events, or of the season of the year, apply to the Christian Church?

*A.* Their direct application to Christian worship would be inconsistent with the nature and spiritual standing of the Church. The deliverances of Israel, the seed of Abraham after the flesh, or their transgressions of the holy law, delivered to them as a peculiar people, are not the fitting subjects for the feasts, or days of humiliation, to be observed by the spiritual Israel. And feasts, commemorative of the times of barley or wheat harvest, or of the ingathering of the fruits of the earth, are not appropriate festivals for celebration in the Church of Christ. Such observances were enjoined upon the children of Israel with peculiar propriety, because their inheritance in the promised land is a part of God's covenant with them. But *our* inheritance is in heaven, from whence we look for the Lord our Saviour to come, that He may receive us to those abodes which He is now preparing in His Father's house, that where He is, there we may be also.

*Q.* How then are they applicable?

*A.* Not literally, but by way of type.

*Q.* What is necessary to bear in mind in thus applying them?

*A.* First,—That Israel after the flesh is a type of the Church—the True Circumcision. Secondly,—That the promised land is a type of the inheritance, incorruptible and undefiled, and that fadeth not away—reserved in heaven.



Thirdly,—That the kingdom which God hath promised to establish in Israel over all the earth, when they shall be a nation of kings and priests, is a figure of that heavenly kingdom, unto which we are called, that we may reign with Christ, who maketh us kings and priests unto God and the Father.

*Q.* Remembering these propositions, what shall we find?

*A.* That the dealings of God with Israel in their past history, and the feasts and observances commemorative of them, are typical, and therefore prophetic, of His dealings with the Church; and that the feasts and observances which refer to the season of the year, and to the produce of the land, peculiar and proper to the season, have a larger scope than to serve for commemorations of the goodness of God in providence: they also pre-figure events in the history of the Church, and in the history of Israel.

*Q.* What were the particulars of the daily morning and evening services of the tabernacle?

*A.* In the morning, the first act was to offer the whole burnt-offering of an he-lamb, a yearling, in the manner before-mentioned in the account of the whole burnt-offering. Upon this, after it had been placed upon the altar, the appropriate meat-offering (of a tenth deal of fine flour, mingled with the fourth-part of an hin of oil) was laid, and burned upon the altar. And then the drink-offering, or libation (being the fourth part of an hin of strong wine) was poured out, not upon the sacrifice, but round about upon the base of the altar: moreover, upon the meat-offering above described, was placed another called the high priest's meat-offering. Every day the high priest provided an omer, or tenth deal of fine flour, mingled with the due proportion of oil. Lev. vi. 20, 21. This was baked upon a slice (as mentioned in Lev. ii. 5,) and being divided into two equal portions, the one was offered upon the meat-offering in the morning, and the other was reserved for the evening. The tradition concerning this additional meat-offering is, that each half was broken into twelve pieces, and the Jewish ritualists understand from the Hebrew word used,

(Ch. vi. 21,) which we translate "the baken pieces," that it was only half baken—between baken and raw. It was placed upon the altar, immediately after and upon the first meat-offering. On solemn occasions, the pouring out of the drink-offerings was the signal for the trumpets and instruments of music to sound, and for the Levites and Singers to commence singing the appointed psalms. The evening sacrifices and rites were the same as those in the morning.

Q. Did anything further appertain to the daily service?

A. Yes; in addition to the above burnt-offerings, the high priest was commanded every morning to dress the lamps, and every evening to light them; and, at the same time, to burn incense on the golden altar, which was before the vail. At a later period, it is evident (see Luke i. 9) that all the priests were appointed in their turn by lot to this office; and, according to the traditions of the Jews, four priests were engaged therein on each occasion, one only of whom actually burned the incense, the others assisting in the preliminary acts, leaving him alone in the temple at the moment of placing the incense on the fire. But in the tabernacle we read that it was expressly given in charge to the high priest to burn incense on the golden altar morning and evening, whatever subordinate offices of assistance might have been fulfilled by the other priests. Exod. xxx. 7.

Q. How was the incense composed?

A. Of four ingredients, namely,—stacte, the dropping gum of the myrrh-tree; onycha, the cover or shell of a shell-fish, whose odour is supposed to proceed from spikenard, on which these fish are said to feed; galbanum, the sweet gum of a plant said to be like fennel; and pure frankincense; an equal part of each. These were compounded together, and the portion of it for each day was beaten small before it was used.

Q. What oil was used for the lamps?

A. Pure olive oil.

Q. How was the incense used, and how were the lamps lighted?

A. The incense was put upon coals of fire taken from the

brazen altar, and it was for a breach of this observance that the two elder sons of Aaron, Nadab and Abihu, were slain before the Lord. In like manner it is said, that the centre lamp, when it went out, was never lighted except from the fire upon the brazen altar, but any of the six side lamps might be lighted from the nearest lamp of the candlestick. We can have no difficulty in believing that this was the practice, for it is in strict analogy to what was observed in burning the incense, and would intimate the mind of God, that no fire or light should be introduced into the tabernacle, except it were taken from that which was originally sent down by God Himself from heaven upon the brazen altar, which was never permitted to go out. Lev. vi. 9, 13. The high priest therefore, on these occasions, morning and evening, after the slaying of the lamb for the whole burnt-sacrifice, took a censer of coals from the altar and entered into the Holy Place: there he put a handful of the incense on the coals, and placed the censer on the golden altar.

*Q.* What were the services for the Sabbath in connection with the daily morning and evening services?

*A.* In addition to the rites above described, there were offered on the Sabbath two additional burnt-offerings, namely, two he-lambs of the first year, with their appropriate meat-offerings and drink-offerings; these two additional lambs were offered not at distinct and separate times, but at one and the same time.

*Q.* What other services were appointed for the Sabbath?

*A.* The twelve loaves of the shew bread, appointed to be continually on the table before the Lord, were renewed.

*Q.* What was the shew bread?

*A.* The shew bread, or bread of presence, or of presentation, *οἱ ἀρτοὶ τῆς προθεσεως*, (the loaves of prothesis, or proposition), Mark ii. 26. The presentation of loaves (Heb iv. 2) consisted of twelve loaves or cakes, each of them made of two tenth deals of fine flour, and baked on the eve of the Sabbath. The flour used in making these loaves was the offering of the people, and, as well as all the

other offerings made on behalf of the whole congregation, is supposed to have been provided by means of the half shekel which the people gave yearly for the service of the sanctuary.

*Q.* How was the shew-bread renewed ?

*A.* The twelve loaves of shew-bread were brought into the Holy Place on the Sabbath day, and the loaves of the preceding week were removed, and the new loaves arranged on the table of shew bread in two rows, and frankincense was placed upon, or by the side of, each row ; the loaves which were removed were divided among the priests, for them to eat in the Holy Place, and the frankincense of the former week was carried out and burned upon the altar. The Hebrew writers say that the new loaves were brought in by the priest who came upon duty on that day by course, and that the former week's loaves were removed by the course going out, who also offered the two additional lambs, with their meat and drink-offerings, and burned over them the frankincense which had just been removed. This was their final duty for that turn, and the evening sacrifice was offered by the incoming course. They also say that the frankincense was brought in in two silver vessels or cups, called, in our translation, spoons, and placed by the side of the rows of bread ; (the word, rendered in our translation, "upon" also meaning "by or beside," as in Gen. xvi. 7). These twelve loaves, containing twenty-four portions of flower, were always upon the table in the Holy Place, the commandment to Aaron by the hand of Moses being this, "every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant." And it was ordained that the bread removed should be eaten by Aaron and his sons only in the Holy Place, "for it is most holy unto him of the offerings made by fire, by a perpetual statute."

*Q.* What do the rites for morning and evening service set forth ?

*A.* Two great branches of the duties appertaining to the calling and mission of the Church, and two great divisions of her liturgical worship.

**Q.** What does the burnt-offering of a lamb, with the meat and drink-offerings, in the court, set forth ?

**A.** The calling of the Church ;—1st. To bear the burden of the sins of men, and to impetrate forgiveness ; 2nd. To bring unto God, and present before Him, through the sacrifice of Christ, the whole election out of all nations, “ that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost ;” and 3rd, in their liturgical acts, morning and evening, to present themselves before God, and to renew their vows of dedication unto Him, and this in two capacities ; 1st. Corporately, that as one holy Church, the mystical body of Christ, they may be entirely devoted and dedicated to the service of God, to follow his guidance in all things ;—and 2nd. Individually, that as members of that same Body, they may acknowledge their obligations, and renew their vows to fulfil all His holy will and commandments ; to yield up every member of their bodies, every power and movement of their spirits, and the whole consciousness of the man, to be a reasonable and lively sacrifice unto God.

**Q.** What do the morning and evening sacrifices further set forth ?

**A.** Prophetically, that like as Christ in the morning of the day of His gospel, in fulfilling the work of atonement for the sins of man, through the shedding of His blood, offered up in His own person an entire sacrifice of burnt-offering, a total surrender of man’s will, faculties, and being, to the will of God, so also in the evening of days shall He perfect in His Church the like sacrifice, when He shall present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but holy and without blemish.

**Q.** What does the high priest’s meat offering, baken upon a slice, symbolize ?

**A.** Some ministry, by the representative of the Lord in His office of High Priest, conveying the testimony of experience in the form of a practical lesson. This, in the type, being also a meat-offering, would lead to the conclusion that it should form a part of the previous service, and should follow

whatever act or rite corresponds to the meat-offering. And if we adopt the tradition that this meat-offering was parted into six cakes, and each cake into halves—one to be offered in the morning and one in the evening, and each half divided into two, so that twelve pieces were offered up morning and evening, it would infer that this ministry is, both morning and evening, to be addressed to the entire priesthood of the Church, for their practical guidance in their ministrations among the flock; and in its application to the universal Church, it would have the same prophetic reference as the twelve loaves of shew-bread, with two measures in each—a type presently to be considered.

*Q.* What does the daily offering of the incense, and the care and lighting of the lamps in the Holy Place, set forth?

*A.* The offering of the incense set forth the office of mediation, which the Church is bound to fulfil, between God and the world, which lieth in wickedness; an office which embraces the continual duty of pleading before God the cause of His creatures, and obtaining from God, and administering to His creatures, the remedies for the evils which oppress them. The care and lighting of the lamps symbolize the calling of the Church to be the light of the world, that "men seeing their good works, may glorify their Father in heaven;" their calling also to be the beacon in the midst of darkness, that men may find God, if haply they will feel after Him, and in all their works and ways to manifest His Unity, holiness, perfection, glory, and love. Such was the prayer of the Lord for the Church. See John xvii. 17, 18, 22, 23.

*Q.* Of what then does the first great branch of the calling of the Church consist?

*A.* Of humiliation, as sinful creatures before God, and self-dedication on the one hand—intercession and illumination on the other.

*Q.* How are these to be expressed?

*A.* By daily liturgical acts, in which the ministers and members of the Church should exercise themselves.

*Q.* Of what will these liturgical acts necessarily consist?

A. Of two great divisions, as did the types now under consideration. The first will consist of such acts as are introductory; the second, of those transacted in the more immediate presence of God.

Q. To what will the first of these acts correspond, and what will they comprise?

A. To the acts celebrated in the court; and will comprise,—  
1st. An office of humiliation before God, and dedication of ourselves to Him, in which, approaching through confession of sin and absolution, we engage and profess to surrender ourselves to be the willing servants of God;—2nd. Some liturgical act corresponding to the meat-offering, in which we may express the surrender of our minds and understandings to be formed and inspired by God, that so we may learn from Him, and steadfastly embrace and faithfully profess, even unto death, all that He reveals unto us;—3rd. Some liturgical act antitypical to the drink-offering, wherein we may pour forth our spirits in ascription of praise and glory to God, as the thankful effusion of our spiritual joy in His acceptance of our ready service.

Q. To what will the second of these acts correspond, and what will they comprise?

A. They will correspond with the rites of the Holy Place, and will comprise the highest acts of worship which, following the introductory acts before mentioned, are the ultimate end of our approach to God, and are the most solemn offices in which we can be engaged, except those symbolized by the Most Holy Place. Hence the entry by the high priest into the Holy Place, and there burning incense on the golden altar, typically represents some office wherein the continual duty of mediation shall be expressed in an act of intercession. The four substances named in Holy Scripture, as the ingredients composing the incense, refer to those four divisions of intercessory prayer, which St. Paul calls upon the faithful to offer up for all men, namely, “supplications, prayers, intercessions, and giving of thanks.” These collected into one, and presented in each congregation by the representative of

the Lord in His office of High Priest, present among them, are the spiritual and rational antitypes of the incense compounded and beaten up, and burned by Aaron upon the altar. This act of the high priest, therefore, morning and evening, pre-figures some office of the Church, which shall embrace the offering of these several forms of prayer, and the presenting of them as one, and by one, unto the Lord.

*Q.* Why was the incense beaten small before it was used?

*A.* This teaches the lesson, that whoso approaches unto God to offer this holy rite, should, on each occasion, specially prepare himself by direct meditation upon the act in which he is about to be engaged.

*Q.* What instruction do we gather from the prohibition of the use of fire taken from any other place than the brazen altar?

*A.* It teaches us that, while this holy service of prayer and intercession is not to be intermingled with emotions and raptures of the spirit, nevertheless, the only means whereby the angel of the Church, or the priests under him, can rightly fulfil their respective duties in this office, is the communion in that love of God which accepts the sinner, and, as a sacred fire, consumes in him all that would hinder that acceptance from being perfected. It is this love for the souls of men—this assurance in the mercy of God towards them—this rejoicing in His love, which finds expression in the boldness of intercession, when we know that we ask according to His will, and that we have the petitions we desire of Him.

*Q.* What do we further learn by these types of the Holy Place?

*A.* That there must be some subsequent office, corresponding to the trimming or the lighting of the lamps, by which the Church will be prepared and furnished for the duty of giving light unto the world; an office by which, at one time, the oil of divine grace may be infused, and whatsoever would hinder such illumination in those who should bear it forth, may be removed; and at another, the light of divine knowledge may be communicated and diffused.



*Q.* Of what is the golden candlestick, with its seven lamps, the symbol?

*A.* The candlestick as a whole, sets forth the Church as the light of the world—both the universal Church, and also every particular Church, as this last is formed on the model of the whole, and set in its own locality, in the midst of the ignorant or the unbelieving. The seven lamps symbolize the seven gifts of the Holy Ghost resident in the Church, and to be manifested in wisdom of word and conduct in all the members of Christ; but especially in those who bear rule in it, and who, on that account, are peculiarly bound to be examples in purity of doctrine and wisdom of conduct. The rulers in the particular Church, as has been said, are the angel and six elders, the latter subject to the angel, as the apostles to Christ, but still accessors with him in the direction and government of the Church. They should be fitted to rule in doctrine—to comprehend the mysteries of the faith, and, as good and able stewards, to dispense them. Through their faithful ministrations, both within the walls of the Church, and in their pastoral visitations, the people of their charge are to be preserved blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world, holding forth the word of life.

*Q.* How is the trimming and lighting of the lamps liturgically applied?

*A.* The act of trimming the lamps in the morning, signifies the ministry of word addressed by the angel to the elders, directing them to right apprehensions of truth, and to solemn meditation. The lighting of the lamps in the evening, that they may give light over against the golden candlestick, implies the ministry of word wherein the angel, and the elders under his immediate authority and presidency, give their response to the ministry of the morning, and thereby illustrate the truths then addressed to them, as subjects for their meditation.

*Q.* Of what nature should these ministries be?

A. On both these occasions the ministry should be such, as in the depths of the thoughts expressed, and in dignity of words and manner, befit the sanctity of the occasion, and are consistent with the acts of worship with which it is associated. They are not occasions for popular orations, learned disquisitions, logical, critical, or controversial treatises upon doctrine; nor for exhortations addressed to the people; but for holy words spoken as becomes the presence of God, magnifying the truths He has revealed, and His mighty acts, and celebrating the beauty of His house, and the glorious majesty of His kingdom.

Q. What do the two additional lambs on the Sabbath day, with their meat and drink-offerings, indicate?

A. These lambs were offered at the same time, and therefore may signify either two distinct acts, or one celebrated with peculiar solemnity on the Lord's day. Their general symbolic meaning corresponds to that signified by the daily, morning and evening, meat-offering.

Q. Does the number of victims necessarily refer to distinct acts?

A. The number of victims cannot always be construed to mean so many distinct acts, as, for instance, in the great number of burnt-offerings and sacrifices on the principal feasts, especially on the first days of the feasts of tabernacles. Number, however, has, without doubt, its special typical force, and points either to the repetition of distinct rites, or to the investiture of the rites, with additional circumstances of form and dignity.

Q. What is the meaning of the rite for bringing in the shew-bread, and placing it on the table in the Holy Place?

A. This obviously depends upon the symbolic meaning of the shew-bread. Regarded prophetically, the twelve loaves set upon the table to be continually before the Lord, prefigure Christ; for He is the bread of life, which came down from heaven, and is ascended up where He was before, and where He now abides, the continual memorial before God on behalf of His twelve tribes, that is to say, of His Church, under the administration of a twelve-fold apostleship.

*Q.* To what had the twenty-four measures, of which the twelve loaves were made, two measures in each, reference ?

*A.* These being as it were a duplicate symbol of the twelve tribes of Israel, have a reference to the apostleship, which being essentially twelve-fold, and yet having two distinct missions to the Jews and to the Gentiles, it was God's purpose that the apostleship to the uncircumcision should be twelve-fold, as the apostleship to the circumcision was twelve-fold. We know while St. Paul boasted that the gospel of the uncircumcision was committed unto him, as the gospel of the circumcision was committed to St. Peter, he yet declared himself to be as one "prematurely born."

*Q.* Can this be more particularly explained ?

*A.* Our Lord, in the days of his flesh, promised to the twelve, whom He had then called, that in the regeneration, when He should sit on the throne of His glory, they also should sit upon twelve thrones.—Matt. xix. 28. But on referring to the Apocalypse, we find in the vision of the court of heaven, vouchsafed unto St. John, (Rev. iv. 4,) that the apostle saw round about the throne of God, not *twelve* thrones with *twelve* elders sitting thereupon, but *four-and-twenty* thrones, and upon them *four-and-twenty elders* sitting. In a subsequent vision, (Rev. vii. 1, 8,) he beheld the seal of God affixed upon a certain number, before the approaching judgments were suffered to be poured out upon the earth; and, in figurative language, borrowed from the former dispensation, he tells us that the persons thus sealed were 144,000, out of all the tribes of the children of Israel, namely, 12,000 out of each of the twelve tribes. Lastly, in the description given of the heavenly Jerusalem, (Rev. xxi. 10, 14,) which is the symbolical representation of the Church, in the glory of the resurrection, we find that the city hath *twelve* gates, on which are written the names of the *twelve* tribes of the children of Israel; and the wall of the city hath *twelve* foundations, in which were written the names of the *twelve* apostles of the lamb.

*Q.* What does the first of these three visions represent ?

*A.* The true constitution of the heavenly things, that is, of the Church of Christ, constituted in the Holy Ghost; and from this we find that besides the twelve to whom the Lord, when He was on earth, promised His grace, there are other twelve associated with the former, and admitted to the like dignity

*Q.* What does the second represent?

*A.* Whatever retrospective application it may have to the election taken out from among the Jews, and sealed unto the day of redemption, through the labours of the apostles to the circumcision, or to the fruits of the ministry of St. Paul and other apostles from among the Gentiles, it unquestionably contains a prophetic and symbolical account of events at that time future in the Gentile dispensation; it is part of the prophetic history of the last times of the Gentiles.

*Q.* What does the third vision set forth?

*A.* The vision of the new Jerusalem carries on the history of the Church beyond the bounds of the present age to that time when the whole election, from both Jews and Gentiles, the quick and the dead, shall be united in Christ, and admitted to the glory of the kingdom of heaven, at the resurrection of the just, or first resurrection.

*Q.* Why cannot this last vision be interpreted literally of the Children of Israel only?

*A.* That would exclude the Gentiles from perfect equality with Jews in the body of Christ; an opinion which St. Paul denounces as an accursed denial of that Gospel which had been committed unto him by revelation from Christ Himself.—Gal. i. 8, 12. It would also exclude St. Paul from being one of the apostles of the Lamb, for he was assuredly not one of the twelve apostles to the circumcision. There were twelve faithful apostles to the Jews, and St. Paul was not one of those twelve.

*Q.* Why can it not be interpreted of the Gentiles only and their apostleship?

*A.* Because that would be to deny to the apostles called of the Lord, and endowed by Him on Pentecost, the title of "apostles of the Lamb."

Q. What have we then here represented ?

A. The precise antitype to the legal type of the shew-bread now under consideration, the type of twelve loaves, two measures in each, expounded and explained ;—1st. By the words of Moses, that the bounds of the nations are determined by a numeration derived from the children of Israel, (Deut. xxxii. 8, 9), proving the analogy between God's dealings with Israel, and His dealings with the nations of the world ; —2nd. By the visions of the thousands sealed of all the twelve tribes of the spiritual Israel, proving God's purpose to send forth in the last days an apostleship to the Gentiles, by whose ministry the complete number of that election shall be sealed unto the day of redemption. And 3rd, By the vision of the four-and-twenty thrones surrounding the throne of the great King, proving that, in the purpose of God, there are not *twelve* but *four-and-twenty* accessors of the throne of Christ, and that, besides the twelve-fold apostleship to the circumcision, there is also a twelve-fold apostleship to the uncircumcision.

Q. What therefore does this type of the twelve loaves of shew-bread prophetically point to ?

A. The purpose of God, that the apostleship to the Gentiles, shall be twelve-fold as well as that to the Jews, or, in other words, that in the one apostolic office of the Church of Christ, the complete number or college of those fulfilling that ministry to the Gentiles especially, shall be twelve ; as, for fulfilling that ministry to the Jews, the number was also originally twelve.

Q. What do we also learn from this type ?

A. That God beholds in Christ His whole election—the Church, which is His body, gathered out from among both Jews and Gentiles ; that the Church is one, under the administration of one apostleship, with one gospel committed to it ; yet, that the one gospel has a two-fold aspect and application, and the one apostleship a two-fold mission, each committed unto twelve men.

Q. To whom was the first of these missions committed, and hath it been fulfilled ?

A. It was committed to the twelve upon whom the Holy Ghost fell at Pentecost, and it was fulfilled by them in the ministry of the gospel unto the circumcision. It was terminated by the destruction of Jerusalem and the dispersion of the whole nation, for until that time the Jewish converts continued zealous of the law, and waiting for the promise made unto their fathers. Acts xxi. 20, &c.

Q. To whom was the other of these missions committed, and hath it been fulfilled?

A. To St. Paul, and it was in part fulfilled by him; but it cannot be fully accomplished until the whole number of the election from the Gentiles had been brought in, and presented in one body as a chaste virgin to Christ, every man perfect in Christ; for this is the very office which apostles are commissioned to fulfil. 2 Cor. ii. 2, 25; Col. i. 28.

Q. What do we further learn from this type?

A. That, as in the morning of this dispensation, on the day of Pentecost, the Lord sent forth twelve apostles, whose special mission was to the Jews, but who also ministered the grace of God to those among the Gentiles who would receive it, so in the evening of this dispensation, (and the shadows of the evening are already thrown over the earth, and yet the work they have to do is unaccomplished,) He will send forth an apostleship, with special mission to the Gentiles, (not, it may be, without some ministry of grace towards the Jews,) and that this apostleship also shall be seen to be twelve-fold.

Q. What is implied by Deut. xxxii. 8, 9?

A. An analogy in the respective dealings of God towards the nation of Israel and the nations of the earth; from which analogy we may conclude that, as in the age to come, the twelve apostles to the circumcision shall have their own duty to discharge, and their jurisdiction to exercise towards the twelve tribes of Israel, (Matt. xix. 28,) so the Gentile apostleship shall have their office also to fulfil, it may be, towards the nations of them which shall be saved.

Q. What must we remember in examining the liturgical signification of the shew-bread?

A. That God hath specially appointed in the Church material signs, symbols, or figures of Christ, the "bread of life," namely,—the sacrament of His most holy body and blood, consecrated in the Eucharist; and that the same sacrament is also the sign and symbol of the Church herself—the mystical body of Christ, "for" saith the apostle, "we, being many, are one bread, and one body, for we are all partakers of that one bread." 1 Cor. x. 17.

Q. Of what is the shew-bread liturgically the type?

A. As the table of shew-bread is the type of the sacrament of the holy Eucharist, as it is the rational sacrifice and oblation offered by the Church, so the shew-bread, liturgically, is the type of that perpetual memorial of the sacrifice of Christ, under the sacramental emblems, which it is the duty of the Church continually to propose and exhibit before the Lord in all those holy services which are typified by the legal rites fulfilled in the Holy Place.

Q. What is the meaning of the rites fulfilled in renewing the shew-bread on the sabbath or seventh day?

A. Under the type of the High Priest setting in order the holy table, removing the former loaves and bringing in the new loaves, "taken from the children of Israel," that they might be continually present before the Lord, we have pre-figured to us the celebration of the holy Eucharist in every Church by the angel on the Lord's day; regarded not in respect of its being the occasion of offering our highest acts of worship and thanksgiving to Almighty God, nor in respect of its being the great and principal opportunity of making prayers and intercessions unto Him, but as the occasion on which the angel celebrates this rite, in order that the consecrated sacrament may be solemnly presented before the Lord as the continual memorial, during the week, of Christ who is our life, and of the Church, which is His body, and accepted in Him, that so all our prayers and intercessions during the week may be sanctified through that sacrifice, of which the ordained emblems are thus present before Him. And, therefore, it follows that as the shew-bread, placed upon the holy

table on the Sabbath, was always there, until removed and replaced; so the emblems of the sacrifice of the Lord—the sacrament of His body and blood, should never be absent when we are engaged in those acts of worship and devotion, prefigured by the several rites of the Holy Place.

*Q.* What was typified by the shew-bread, when removed, being consumed by the priests only in the Holy Place?

*A.* The communion of the Church as a corporate body, under the administration and headship of the angel. For as the communion which we have with all saints, living and departed, of which, in the absence of sight, we become spiritually conscious through faith, is typified by the hidden manna, enclosed in the ark, in the Most Holy Place; and as the communion of individual persons, for their own benefit and growth in grace, is typified in the consumption of the peace-offering by the offerer, so here is typified our communion as members of a visible body, in which the sacraments of Christ are ministered, and the pure word of the gospel is preached. All three of these should be united in our thoughts and spiritual consciousness on every occasion on which we partake of this holy sacrament.

*Q.* Of what was the frankincense symbolic when removed on the Sabbath, and burned upon the altar of burnt-offering after the two additional lambs had been laid thereon?

*A.* Of the sweet savour which is communicated to all our offices and prayers, through means of that meritorious sacrifice of Christ, of which the memorial should be continually presented by the Church. Liturgically, it is typical of prayers to be offered on the Lord's day, after the additional rites, which correspond to the additional burnt-offerings.

*Q.* To what do the sacrifice of the Passover, and the feast consequent thereon, (including the waving of the first-fruit sheaf of barley) refer?

*A.* The crucifixion of the Lord and His resurrection from the dead: and from this we are led to conclude the connection of these observances with Good Friday and Easter-day; on which days we celebrate the crucifixion and the



resurrection. Thus applying it, the first-fruits sheaf of barley is the type of the resurrection, as the foundation of the gospel preached for remission of sins.

*Q.* What were the characteristics of the Passover?

*A.* 1st. The peculiarity in the manner of conducting the sacrifice of the paschal lamb;—2nd. Its consumption in the private dwelling, wherein it was eaten with unleavened bread during the succeeding feast of seven days.

*Q.* To what does the first of these distinctions apply?

*A.* It is by Scripture interpreted of deliverance and salvation; it applies, therefore, as a prophetic type to some event, in the course of which the Church is brought up from mystical Egypt—that worldly condition into which the visible Church hath gone down, in forsaking her true spiritual and heavenly standing, and in which the power of the state oppresses her.

*Q.* What does the consumption of the lamb in the private house signify?

*A.* That the deliverance to be effected should be connected with the gathering of the people of God into separate Churches or congregations, (the separate Churches being, as it were, so many families, each distinct from the rest, and yet forming with them the people of God, just as the Israelites, who, on the eve of their Exodus, were gathered each into his own family,) in order that, in coming forth from under the power to which they have been subjected, they may manifest the essential unity of the Church.

*Q.* What does the use of unleavened bread with the lamb, signify?

*A.* The separation from the world, and the fidelity to God, which He shall have wrought by His grace in His people thus delivered.

*Q.* What does the subsequent feast signify?

*A.* The ordinances of the Church restored to these, His people, so delivered.

*Q.* What is the liturgical meaning of the seven days feast of unleavened bread?

*A.* The seven days feast of unleavened bread would seem

to imply that, as the sacrifice of the lamb, and the entire consumption of it, applies to some special consecration of the Eucharist and communion on the same occasion, the feast of seven days, connected with the sacrifice, would point to a period during which there should be a communion connected with such special consecration.

**Q.** What were the characteristic observances in presenting the First Fruits of Barley Harvest?

**A.** The waving of the sheaf or omer of barley, and the offering a double proportion, viz,—two tenth deals of flour in the meat-offering, which accompanied the whole burnt-offering of the lamb.

**Q.** To what does this apply?

**A.** The reduplication of this meat-offering, (understanding by this symbol, as before explained, the sanctification and dedication of the mind and intellect to God,) strengthens the previous application of the waving of the sheaf or omer of barley to the resurrection of the Lord, as the foundation of the preached gospel; and, in the prophetic application of both these types to events connected with the deliverance pre-figured by the passover, it would seem to signify that a special part of the mission of those who shall be the subjects of deliverance, is that of evangelical testimony.

**Q.** What typical application has the feast of First Fruits of Wheat Harvest on Pentecost?

**A.** The corresponding period *after* the resurrection; when the Lord, having ascended to the right hand of the Father, and entered into His glory, poured out the Holy Ghost on the day of Pentecost, thereby sanctifying His apostles and disciples, and those, 3,000, who were at once made obedient to the faith, to be first fruits of all those who should afterwards believe.

**Q.** From what do we draw these conclusions?

**A.** Especially from the fact that the several events which we have mentioned, the crucifixion of our Lord, His resurrection, and the descent of the Holy Ghost actually took place at the respective seasons, if not on the precise days, on which

the passover; the waving of the first fruit sheaf, and the feast of first fruits were respectively observed.

*Q.* What were the characteristics of the Feast of First Fruits, and of what were they symbolical?

*A.* The wave offering of the two loaves of first fruits, (being the first fruits of the wheat harvest,) baked with leaven; and besides the additional burnt-offerings, and a sin-offering as in the other festivals, on this feast, and on this feast alone, were offered two lambs for peace-offerings. The meat-offering, consisting of wheaten loaves, is symbolical of the growth and perfectness, in understanding and truth, of those typified by the first fruits, although an incompleteness in their condition, not incompatible with moral and spiritual perfection, is implied by the loaves being leavened. On the other hand, the sacrifices of peace-offerings in this feast imply the devoted sacrifice and service which those represented or referred to are prepared to render.

*Q.* Of whom is this type pre-figurative?

*A.* Of those who are referred to in the Apocalypse under the symbol of the first fruits, and it strikingly confirms what we have learned concerning them from that book. In the fourteenth chapter we read that they who are redeemed from the earth, and presented before the throne of God first fruits unto God and the Lamb, are a certain number, described as 144,000, standing with the Lamb upon Mount Zion, having His Father's name written in their foreheads. These, as we are told in the seventh chapter, were sealed in their foreheads with the seal of the living God, before the judgments which followed upon the sounding of the trumpets, were permitted to smite the earth.

*Q.* What is this "seal of the living God?"

*A.* The same of which the apostle Paul writes in his epistles; by which, in the first days of the Church, the believers, after they had been baptised, were sealed with the Holy Spirit of promise—the earnest of our inheritance.—2 Cor. i. 21, 28; Eph. i. 13, 14. It is the gift of the Holy Ghost, through the imposition of the hands of apostles,

bestowed upon the Church in the beginning, and, as we see, again to be bestowed in these last days, for the anointing, establishing, and perfecting of the saints, that they may be accounted worthy to *escape* all those things which are coming upon the earth, and to stand before the Son of Man. Compare Acts. viii. 14, 17, with Eph. i. 13; see also Luke xxi. 36.

*Q.* What is declared of these first fruits who are thus sealed?

*A.* That in their mouth was found no guile, (Rev. xiv. 5); words which disclose a remarkable trait in the purpose and will of God concerning them, namely,—that the perfect truth and complete doctrine of the Church should be held and proclaimed by them without admixture of error. It is also declared of them, that “they follow the Lamb whithersoever He goeth,” demonstrating again the perfect service which, through His presence and guidance, they are enabled to fulfil.

*Q.* Where are the sealed ones found standing?

*A.* With the Lamb upon Mount Zion; by which we are given to understand, that they are removed out of the way, and exempted from that approaching tribulation—that “hour of temptation which shall come upon all the world to try them that dwell upon the earth.” Rev. iii. 10.

*Q.* What does this feast of first fruits, in connection with the feast of tabernacles, symbolize?

*A.* The feast of first fruits, or Pentecost, is the gathering unto the Lamb upon Mount Zion of the 144,000 sealed ones, which are the first fruits unto God and to the Lamb. The feast of tabernacles is that first resurrection in which all whether symbolized under the type of first fruits, or under that of the harvest, shall have part, when the dead which shall have been raised, and the living which shall have been caught up to meet the Lord in the air, shall together be gathered unto Him, and shall be clothed upon with those bodies of glory, wherein they shall abide for ever with the Lord.

*Q.* What was the characteristic of the Feast of Trumpets, appointed for the first day of the seventh month?

*A.* The blowing with the cornets or trumpets of rams' horn

to proclaim the new year, or commencement of the civil year, for besides the act of blowing with the silver trumpets over the burnt sacrifices, which was practised every new moon, they also blew on this new moon, the first of the civil year, with horns.

Q. Of what was this feast a season?

A. Of gladness; being appointed for the celebration of the new year, a time of joy to all nations. It was also a time of warning, and the blowing with the cornet as a note of preparation for the coming day of atonement.

Q. What as a festival does it typify?

A. That joy and expectation with which the children of God shall welcome the commencement of that coming period of blessedness, the year of redemption, the era of the kingdom of heaven; and the note of warning sounded therein, reminds us that before that kingdom shall be fully established upon the earth, there shall be a time of sorrow and tribulation, such as never was from the beginning, nor ever shall be.

Q. What may we learn more particularly from this?

A. As this feast was a type of hope, mingled with warning, we are instructed by it that the more closely those future troubles shall impend, and the more fearful the signs in heaven and upon the earth shall be, which give token of their approach, and afflict the nations with perplexity, the stronger shall grow the consolation of those who, through the midst of the increasing darkness, are able to discern the speedy and successful issue of the great and final struggle between Antichrist and God, now about to be determined. They shall "look up, and lift up their heads, for their redemption draweth nigh." Yet, although this festival was a season of joy, and prefigures a period in the history of the Church, of hope and expectation, yet the blowing of the cornet on this day, as distinguished from the blowing of the silver trumpets, is not a symbol of festivity, but of alarm and warning; and such was its ordinary use in those historical passages which are typical of future events.

Q. How may this be exemplified?

A. There were cornets in the hands of the seven priests,

when Joshua encompassed Jericho seven days, and on the seventh day, seven times ; at the blast of which the walls fell down, and the people of God went up and destroyed the city. The same symbolic meaning is confirmed by the manner in which the victory by Gideon was achieved in the day of the slaughter of Midian, (that great prefigurative type of the events in the last times,) wherein, at the sound of the trumpets of rams' horns, the enemies of the people of God perished by mutual destruction.—Ps. lxxxiii. 9 ; Is. ix. 4 ; x. 26. And, in the Apocalypse, the voice of each successive trumpet is the signal of successive judgments and woe, to be poured out upon all “ which have not the seal of God in their foreheads.”

*Q.* Does scripture set forth anything further respecting the blowing of the shophar or cornet ?

*A.* That it was recognised as the sound of warning to the people, to rouse them to repentance, and to renewed service of God.—Is. lviii. 1 ; Jer. iv. 5 ; Ez. xxxiii. 3, 6 ; Hos. viii. 1 ; Joel ii. 1–15. This last idea is admirably expressed by the Jewish writer, Maimonides,—‘ The blowing of the trumpet, on the first day of the year, contained in it an intimation as if it had been said, ‘ awake, ye sleepers, out of your sleep ; and ye deep sleepers, wake up out of your deep sleep, and make inquiry into your works, and turn with repentance, and remember your Creator.’ And to this day, the Jews in their synagogues sound the cornet on the first day of the civil year, “ to remind the congregation of the judgments of God, and to call sinners to repentance.”

*Q.* Is anything elsewhere said concerning the blowing of the horns ?

*A.* ‘ Horns are everywhere blown on account of the following visitations, namely,—when the land is afflicted with blasting, mildew, locusts, caterpillars, wild beasts, or hostile armies, provided the visitation be of wide extent.’ Mischna, De Jejuniis, cap. 3, sec. 1–7.

*Q.* What have we therefore in this feast, and in the ceremony which distinguished it ?

A. The types of the condition and special mission of the people of God, in the space of time which immediately precedes the gathering of all the elect, and the outpouring of the last vials of the wrath of God upon apostate christendom. The faithful shall possess their souls in patience, anticipating the near advent of the Lord; and their testimony, like the loud note of a trumpet, shall give warning of approaching judgments, and sound into every year the gospel of salvation and the summons to repent.

Q. What were the characteristics of the Day of Atonement?

A. 1st. That on this day every Israelite, on pain of being cut off, was to afflict his soul; and 2nd, That on this day were presented the sin-offerings of the bullock and the goat, whose blood was to be carried into the Most Holy and the Holy Place; and of the scape-goat, which bore away all the iniquities of the children of Israel into the wilderness.

Q. Of what is this season of affliction prophetic?

A. Of the time when the children of Israel "shall look upon Him whom they have pierced, and shall mourn for Him, as one that mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his first-born." It shall be a day of external suffering and oppression; in the very midst of which shall spring up light, salvation, and joy, even, as in the Day of Atonement, was to be sounded the trumpet of Jubilee, proclaiming liberty to every slave, and the restoration to every man of his inheritance. Lev. xxv. 9.

Q. Is there a like day in preparation for the Church, and how do we know it?

A. There is; and we know it from the words of the Lord Himself, who hath said concerning it, "There shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be."—See Matt. xxiv. 22, 24. And the apostle John hath told us of that hour of temptation, from which the Lord hath promised to keep them that keep the word of His patience. These are the judgments which are held back until the servants of God—"the first fruits unto God and to the Lamb," shall be sealed, that they may be

redeemed from among men. This is that great tribulation, from out of which shall come a great multitude which no man can number, clothed with white robes, and palms in their hands; for they shall have washed their defiled garments in the blood of the Lamb, and shall have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.

*Q.* What do the two special sacrifices of sin-offering, the bullock and the goat, point out?

*A.* The nature of those offences which are bringing on this day of affliction, and call for atonement and purification. The bullock is the sin-offering for the high priest and the priests; the goat the sin-offering for the congregation. The bullock, therefore, presented before the Lord, with the laying on of the hands of the high priest, sets forth the sacrifice of Christ as the atonement for the sins of the rulers, and the whole priesthood of the Christian Church; or rather, for the sins of the baptised, both clergy and laity, in respect of priesthood and spiritual rule.

*Q.* What is signified in the sacrifice of the bullock?

*A.* The confession of those sins which the priests have committed in their offices of authority and ministry, and through abuse of the powers committed to them; and of the sins by which the people have transgressed, through superstitious idolatry on the one hand, and rebellion and disobedience on the other: the confession finally of the sins, of both clergy and laity, in despising and renouncing the true standing of the Church, both as to priesthood and spiritual rule—sins, of which the loss of the apostles' office and ministry is the proof and the manifestation.

*Q.* What does the goat, slain as a sacrifice, whose blood was carried into the holiest, set forth?

*A.* The sacrifice of Christ, as the atonement for the sins of the whole congregation, which He endowed with the gift of the Holy Ghost, and constituted a spiritual people, raised to set with Him in heavenly places. Therein is also symbolized the confession of those sins which the whole company of the



baptised have committed in their abuse of the gifts entrusted to them, and in their rejection of the Comforter—the Spirit of Christ; the proof and manifestation of which sins appear in the absence of the *prophetic* office and ministry.

Q. Of what is the goat, which was sent away into the wilderness, the type?

A. This goat, like the one which was put to death, was presented before the Lord at the door of the tabernacle of the congregation, the representative and type of the baptised, endowed with prophetic gifts.

Q. In what respect does the rite by which this goat was disposed of differ from that relating to the other goat?

A. There was no symbol of atonement, or of acceptance with God; none of the death unto sin, through the death of Christ; of the propitiation and pardon through His blood; of the new life unto righteousness through His resurrection; neither is their any type presented to us of the Lord being made sin for us, and tasting death for every man; on the contrary, the sins confessed over the head of this victim are not expiated through death, but retained and borne away in unrenewed life; and the individuals, or body of persons, pre-figured by the type, are represented as being rejected from the sanctuary of God, and sent forth far away into an unclean place, into the barren wilderness—the desert inhabited by wild and unclean beasts—the perpetual type and emblem of an apostate world, abandoned to Satan and his unclean and evil spirits.

Q. What then do the two goats set forth?

A. The one whose blood was taken into the Most Holy and the Holy Place, and sprinkled upon the mercy-seat, and upon the horns of the altar, sets forth the condition of those who, through faith and repentance, are reconciled and restored; the other, which was sent alive into the wilderness, bearing forth upon his head the iniquities and transgressions of the children of Israel, can only be supposed to pre-figure those who, rejecting the proffered mercy of the Lord, and the means of deliverance and salvation, abide in their apostacy; and upon

whom is executed the sentence of expulsion into the outer darkness, "where there is weeping and gnashing of teeth."

*Q.* Of what has the Feast of Tabernacles always been considered by the Jews prophetic?

*A.* Of the advent of Messiah, when "He shall suddenly come to His temple," and "the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old." It was from this association that the multitudes, when they received Jesus of Nazareth as the Prophet of the Lord, met Him, according to the usual practice of this feast, with palm branches in their hands, crying out "Hosanna to the Son of David." The same association has probably strengthened, if it did not give rise to, the idea which many learned men have entertained, that our Lord was born at the feast of tabernacles.

*Q.* Should we adopt this last idea?

*A.* No; but the analogy between the feast of tabernacles and the day when the Lord was born into this world, and tabernacled among us, is very remarkable. The advent of the Lord is, beyond doubt, the event typified by this feast; and Christmas-day, that day of joy in which we celebrate His birth and first advent, must be considered as answering, in many respects, to the feast of tabernacles.

*Q.* Regarding this feast, as answering, in many respects, to Christmas-day, what will appear?

*A.* In this point of view, there will also appear some analogy between the feast of trumpets, on the first day of the civil year, and the season of advent; which season commences the ecclesiastical year of the Church.

*Q.* What were the characteristics of this feast?

*A.* The commandment to make booths, and to dwell in them during the whole period of the feast. It is further distinguished by the very large number of victims offered as burnt sacrifices. As many as thirteen bullocks, two rams, and fourteen lambs were offered on the first day; on each succeeding day, the number of bullocks was decreased by one, but with the same number of rams and lambs. On the eighth day, which, equally with the first, was solemnly

observed as a holy Sabbath, the number was reduced to one bullock, one ram, and seven lambs. Numb. xxix. 12, &c.

*Q.* What does the dwelling in booths refer to ?

*A.* Originally, to the deliverance of Israel out of the house of bondage in Egypt; but the feast itself commemorated also the full ingathering of all the fruits of the earth. In its prophetic application, it looks forward to the accomplishment of the entire restoration of Israel to their own land. And as the Passover is typical of a deliverance to be wrought for Israel in the lands of their dispersion, so the feast of tabernacles is the type of that day, when, in their own land, the Lord shall destroy their enemies, and shall take up His abode among them.

*Q.* What does the vast number of burnt-offerings appointed for this feast indicate ?

*A.* Not only the acceptance of Israel, but also the vengeance to be executed upon their enemies. See the following scriptures, namely,—Isaiah xxxiv. 1, 8, and xxxv. 10 ; also Ezek. xxxviii. and xxxix. , and particularly Ezek. xxxix. 17, 18, 21, 22, 27, 28, 29.

*Q.* What is remarkable concerning this feast and the Passover in the last chapters of Ezekiel, namely,—xl. to xlviii ?

*A.* That in these chapters, which contain prophecies concerning the future temple to be built in Jerusalem, and the rites to be performed therein, besides the daily, weekly, and monthly sacrifices, only two annual days of observance are mentioned. We find no reference to any feast of first fruits, or of trumpets, nor to any day of atonement; but the feasts of the Passover and of tabernacles are appointed to be observed, and each with similar sacrifices. See also Zech. xii. 16, 19.

*Q.* Does this feast refer to any period affecting the Christian Church?

*A.* It refers to one and the same period, both as to the Christian Church and the nation of Israel. For, in order that Israel may be grafted in again, the apostate Gentiles shall already have been broken off, and the complete number

of the election out of all nations, the pleroma of the Gentiles, shall have been gathered unto the Lord. At the time therefore, when the family of Abraham and Jacob shall be put in possession of the promised supremacy over the nations of the earth, the *spiritual* Israel shall be invested with the glory of the kingdom of heaven, and shall be seated as a bride with the Lamb upon his throne. This is the period of time in which shall take place the events revealed in vision to St. John.—See Rev. xix. 7, and xxi. 11; also Rev. xvi. 14, 16, and xvii. 14, and xix. 19, 21. And Isaiah, in referring to this scene of destruction, under the same symbol of the wine-press, chap. lxxiii. 1, 4, points to the two great issues of judgment and mercy in these words,—“For the day of vengeance is in my heart, and the year of my redeemed is come.” This type, therefore, in its application to the spiritual Israel, prefigures the total overthrow of the enemies of God, confederate under Antichrist, (probably the same event, or part of the same succession of events, to which reference has been made in applying the type to the literal Israel,) and the glorious triumph of Christ and His Church in the first resurrection.

*Q.* Did any other periodical event take place with the Jews?

*A.* Yes; the blowing of the Trumpet of Jubilee in the day of atonement, on every fiftieth year.

*Q.* At what period of the day did this take place?

*A.* The best authorities agree that it must have been on the completion of the several acts of atonement, and consequently, late in the day, but before the evening sacrifice.

*Q.* What was the year of Jubilee, and what was done therein?

*A.* Every fiftieth year was the year of Jubilee, (Lev. xxv. 10,) when, upon the sound of the trumpet, liberty was proclaimed throughout all the land, unto all the inhabitants thereof; and every man returned unto his possession, and every man unto his family; and the year was to be a Sabbath of rest from all labour, and to be sanctified unto the Lord.

*Q.* What does the year of Jubilee set forth?

*A.* The times of that “restitution of all things, which God

hath spoken by the mouth of all His holy prophets, which have been since the world began :” the day when, upon the sound of the trumpet, Israel shall be restored to their inheritance, and the kingdoms of this world shall become the kingdoms of the Lord and of His Christ, who shall receive to Himself His redeemed Church, to be His bride and the partner of His throne.

Q. What scriptures especially confirm this ?

A. Compare attentively the twenty-fifth chapter of Isaiah with the second chapter, and other parallel passages in Isaiah, and the other prophets, and also with the following passages in the New Testament, namely,—1 Cor. xv. 51, 57; 1 Thess. iv. 16, 18; Rev. xi. 15; Rev. xix. ; and our Lord’s discourses, concerning the day of His appearing, in Matt. xxiv. &c.

Q. What is referred to in these passages from the Old Testament ?

A. In these, the yet future glory of Israel is foretold.

Q. And what in those from the New Testament ?

A. In these, the blessedness of the resurrection of those that are Christ’s at His coming.

Q. How are these two events shown to be contemporaneous ?

A. By the direct reference to Isaiah xxv. in 1 Cor. xv. 54, where it is said “ THEN shall be brought to pass the saying that is written, death is swallowed up in victory.”

Q. May anything further be remarked respecting the Jubilee ?

A. It was not proclaimed on the first day of the year, nor did the restitution take place during the first ten days ; but only at the close of the day of atonement, the tenth day of the year.

Q. What does this signify ?

A. That the day of great tribulation must first be endured ; the day of penitence and affliction of the soul must be first observed, before “ the year of the redeemed of the Lord ” can be proclaimed.

VII.—A MORE PARTICULAR INTERPRETATION  
OF THE RITES ON THE GREAT DAY OF  
ATONEMENT.

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*Q.* In describing the rites appointed for the day, what have we seen ?

*A.* That they consist of three principal parts, namely,—  
1st. The carrying of the holy incense within the veil, and offering it in the Most Holy Place before the ark, on which rested the glory of the Lord ; whereas, on all other occasions, it was offered in the Holy Place, upon the golden altar before the veil ;—2nd. The atonement and purification of the several parts of the tabernacle, with the blood of the two sin-offerings peculiar to this day ;—and 3rd, the expiation of the sins of the priests and of all the people.

*Q.* How are the rites of this day referred to by St. Paul ?

*A.* As pre-figurative types of the great work of salvation, wrought by our Lord and Saviour, Jesus Christ. And as everything fulfilled in the Church by the Holy Ghost is the development and result of that blessed work of Christ, the most effectual method of ascertaining the symbolical meaning of those rites in corresponding liturgical offices of the Church, will be to trace out, first, the application of them to the work which the Lord fulfilled on our behalf.

*Q.* Where is the first notice we have of this solemn observance?

*A.* In the commandment given to Moses concerning the altar of incense, its construction, and the daily use to be made of it. See *Exod. xxx. 1-10.*

*Q.* In the passage referred to what directions are given?

*A.* That this altar should be reserved for the offering of the incense compounded according to the express injunctions of the Lord. No other offering, neither incense of any other kind, nor burnt-sacrifice, nor meat-offering, was to be offered thereon; nor was any drink-offering to be poured upon it, save only that Aaron should make an atonement on the horns of it once in a year, with the blood of the sin-offering of atonement.

*Q.* What other scripture treats at length of the special rites of this day?

*A.* The sixteenth chapter of Leviticus, wherein we find they were appointed immediately after the death of Nadab and Abihu, the two sons of Aaron, who were slain before the sanctuary, because they put incense upon strange fire, that is, upon fire which had not been taken from the altar of burnt-offering.

*Q.* What reasons are here adduced for the appointment of the day?

*A.* 1st. To provide an acceptable means whereby the high priest might on this day, and only on this day throughout the year, pass through the vail into the Most Holy Place, and there appear before the visible glory upon the mercy-seat, and offer holy rites of worship;—2nd. To make atonement for the holy sanctuary, and also for the tabernacle and for the altar; and lastly, to make atonement and expiation for the sins of the priests, and of all the people of the congregation—an atonement for all sins once a year.

*Q.* What were the offerings on this day?

*A.* In addition to the daily burnt-offerings, there were offered on this occasion whole burnt offerings, consisting of a bullock, a ram, and seven lambs; and a sin-offering of a kid of the goats.

*Q.* How were these offered?

*A.* According to the general rites ordained for such sacrifices, with their proper meat-offerings and drink-offerings.

*Q.* What was common to this day, as to each of the great days of observance, and what was special?

*A.* On this day, as on other great days of observance, there were special offerings appointed for the reconciliation of the Holy Places, and of the people on this day; namely, a young bullock for a sin-offering, and a ram for a burnt-offering, which were offered by the high priest on behalf of himself and the priests, and two kids for a sin-offering and a ram for a burnt-offering, on behalf of the whole congregation.

*Q.* By whom were all the sacrifices offered on this day?

*A.* The high priest alone.

*Q.* How did he offer them?

*A.* In the morning he offered up the daily burnt-sacrifice, and fulfilled the accustomed service in the Holy Place in the garments appointed for the daily ministrations when performed by him; and in the same garments he offered the additional burnt-offerings of the bullock, ram, and seven lambs, probably immediately after the morning sacrifice and other rites: the kid for a sin-offering, whose blood was not to be carried into the Holy Place, was offered at a later period, the flesh being preserved for consumption by the Priests on the evening of the same day.

*Q.* What took place after this?

*A.* The high priest came into the court with the young bullock for a sin-offering, and the ram for a burnt-offering, which were to be offered for himself and his house. There he put off the high priestly garments, being concealed from the people (as is stated by the Jewish commentators) by means of a fine linen cloth hung before him; and after washing his body, he put on the linen coat, breeches, girdle, and mitre: these vestments, although less costly than those in which he usually ministered, being perfectly plain and white, were yet called "the holy garments," because worn upon this solemn occasion.



Q. When thus vested, what did the high priest proceed to do?

A. He presented the bullock before the Lord, and, as was usual in presenting sin-offerings, with his face to the sanctuary, he laid his hands upon the bullock and confessed his sins, and the sins of his house; after this, he went round the altar to the north-east end, where were the two goats, and cast lots which of the two should be "for the Lord" and which for "Azazel," or, as it is in our translation, "for the scape-goat." He then presented them both before the Lord, at the door of the tabernacle, calling the one which was to be slain by the name of a sin-offering, but presenting the latter as a live-offering, which was to be let go into the wilderness.

Q. What then followed?

A. The high priest again brought the bullock, and laid hands on him, and made confession of sin a second time for himself and his house, including the whole priesthood; after which, he killed the bullock at the usual place, and received his blood in a proper vessel, that it might be carried into the Holy Place, there to be employed in the appointed rites.

Q. After this what took place?

A. The high priest next took a censer full of live coals from the brazen altar, and two handsfull of incense, which had been previously beaten small, and which he placed in a dish or vessel for the purpose. He then carried both the censer and the incense into the Holy Place, and from thence passed into the Most Holy Place. Having come within the veil, his first act was to put the incense upon the fire, and place the censer upon the floor before the Mercy-seat, himself remaining until the smoke of the incense had ascended and diffused itself abroad.

Q. When the incense had ascended and diffused itself, what followed?

A. The high priest went into the Holy Place, and brought within the veil, the bullock's blood, in which he dipped his finger and sprinkled the blood upon the Mercy-seat at the east, or nearest end, once, and then in front of the Mercy-seat seven times.

**Q.** What was the next act of the high priest?

**A.** He carried out the blood of the bullock, and left it in the Holy Place before the veil, and went out into the court. There he slew the goat, and carried his blood within the veil, and sprinkled, in like manner, once on the Mercy-seat, and seven times before the Mercy-seat.

**Q.** Having thus reconciled and made an atonement for the Most Holy Place, what did he do?

**A.** He proceeded to reconcile the Holy Place by mingling the blood of the bullock and the goat, and dipping his finger therein, and sprinkling the blood thus mingled upon each of the four horns of the altar of incense, and then again seven times upon the top of the altar. After this he carried forth the remainder of the blood, and poured it out at the base of the brazen altar, according to the usual rite prescribed for sin-offerings, whose blood was carried into the Holy Place.

**Q.** And when he had "made an end of reconciling the Holy Place, (i. e. the Most Holy,) and the tabernacle of the congregation and the altar," what followed?

**A.** He, the high priest, went to the goat remaining alive, and placing his hands on his head, he again made confession of sin, putting them upon the head of the goat: the goat was then immediately sent away "by the hand of a fit man into the wilderness." After this, the high priest returned to the carcasses of the bullock and of the slain goat, opened them, put aside the fat which was to be burned on the altar, and, as is stated by the Jewish commentators, cut the flesh into great pieces, but so as not to separate the pieces, and sent away the carcasses by another messenger, to be burned without the camp.

**Q.** What was the consequence to the messengers who took away the live goat and the carcasses of the bullock and slain goat?

**A.** They were all rendered unclean by reason of these employments, and were not permitted to return into the camp until they had washed their clothes, and bathed their flesh.

*Q.* What next took place ?

*A.* The high priest put off the holy garments, and, after washing his flesh, he put on the high priestly garments, and then offered, according to the ordained manner, the two burnt-offerings, namely,—those of the two rams which were presented with the respective sin-offerings of the bullock and the two goats ; and, as it is asserted, he also offered at this time the additional sin-offering. It is certain that, at this time, he burned upon the altar, besides the burnt-offering, “the fat of the sin-offering,” for it is expressly so stated, and this must have comprised the fat of the bullock and of the Lord’s goat ; it would also include that of the additional sin-offering of a goat, if not before burned.

*Q.* What yet remained ?

*A.* The evening burnt-offering ; and after offering this, he again put on the holy garments, and went into the Most Holy Place, within the vail, and brought out from thence the censer and the vessel for the incense—the incense having been left until this time to burn before the Mercy-seat. Then putting off the holy garments, washing himself, and again putting on the high priestly garments, he fulfilled the evening office appointed to be observed daily in the Holy Place.

*Q.* What does the fulfilling the rites by the high priest alone, and vested as has been mentioned, set forth ?

*A.* In like manner, Christ hath fulfilled by Himself alone the entire work of our redemption. Before He had taken our nature, He offered Himself a willing sacrifice.—See Ps. xl. 8. In order to do this will, He divested Himself of the divine glory, and appearing as the victim for our sins, He “emptied Himself, and took upon Him the form of a servant, and was made in the likeness of man ;” and, as man, fulfilling all righteousness, He presented Himself as a spotless victim, to be the sin-offering and vicarious sacrifice for the sins of the whole world, “suffering without the gate.” After he had risen, He ascended into the Most Holy Place not made with hands, that is to say, He entered into heaven itself, to appear in the presence of God for us ; and He entered “not without

blood," nor yet with the blood of "goats and calves," but "by His own blood, having obtained eternal redemption for us."

*Q.* What act of Christ corresponds to that of the high priest entering the Most Holy Place, and burning incense therein?

*A.* In like manner, Christ, our high priest, having entered into heaven, abode in the presence of God, and fulfilled His office of intercession for man; His disciples, meanwhile, waiting until they should receive the promise of the Father, which they had heard of Him. And then He proceeded to sanctify the spirits, souls, and bodies of His people, sealing forgiveness unto them, and rendering His work effectual by sending down on the day of Pentecost the Holy Ghost, who, from that time, abides in the Church, doing the will of Christ therein, and applying the benefits of His passion to all its members, until His coming again in glory.

*Q.* To what does the act of the high priest, in resuming the glorious garments, and offering the evening sacrifice point?

*A.* To this, namely, towards the evening of the dispensation, the sacrifice of dedication, which the Lord yielded in His own person when He undertook the work of our salvation, shall be repeated in His Church, when He shall come in the glory of His Father, and shall present her unto Himself a glorious Church, that she may be perfectly united unto Him, and may enter with Him into the presence of the Father.

*Q.* How then does the Lord perfect the work of our redemption?

*A.* In its meritorious foundation, by the precious sacrifice of Himself first taking our nature, and then, "becoming sin for us;" in its application to them that believe, by the effectual work of the Holy Ghost, the Spirit of Christ, who, continually "receives of His, and shows unto us;" and in its consummation when He shall receive the Church to the inheritance of the kingdom, thenceforth to be the perfect ordinance for fulfilling the will of God through all eternity.

*Q.* How may we anticipate that the symbolical rites of this day will be liturgically applied?

A. In two distinct modes, corresponding to the two great occasions and objects, contemplated in the first appointment of the legal rites.

Q. What would be the first of these ?

A. In so far as those rites were ordained ceremonially and typically, as means whereby Aaron might come with acceptance, and without fear of death, into the Holy Place, within the veil before the Mercy-seat; in so far, also, as they were ordained for the perpetual renewing of the covenant which Moses sanctified at the first: to this extent they are prefigurative of the work of the Lord, when He ascended up on high, in reconciling mankind unto Himself, and inaugurating His covenant with the Church; and, to the like extent, they typify and apply to the celebration of the holy Eucharist, as the basis of all Christian worship; and, especially, they typify and are applicable to the celebration of that sacrament on the Lord's day, as the basis of all the daily services of the week; receiving their fulfilment in the one historically, they must be typical of the other liturgically. For the holy Eucharist is the continual commemoration of the sacrifice of the Lord, and of His work of intercession; and, although none of the rites of the day of atonement can be said to typify the act of communion in the sacrament of the Eucharist, yet, it is not altogether without reference to this also; inasmuch, as those who partake thereof, receive the seal and pledge of their interest in the benefits of Christ's passion, that is to say, in the remission of sins and eternal life.

Q. And what the second ?

A. In so far as the day of expiation was a day for the afflicting of the soul—a day for the atonement of sins by which the holy covenant had been defiled and broken;—by the sin of Nadab and Abihu at the first, and, subsequently by the oft-repeated sins and iniquities of the children of Israel, both priests and Levites and people: thus far, and in this respect, we behold in the solemnities of this day a shadow of that further work, for which the Lord hath made provision in His all-embracing sacrifice, when He shall renew the cove-

nant which His baptised people, like Israel of old, have broken, and absolve them from their consequent guilt, and shall restore them to their first and heavenly estate, through the reviving of all the ordinances of His house, and the outpouring in large abundance of the grace and power of the Holy Ghost: and thus far, also, they are typical of those liturgical acts by which this great work of absolution and reconciliation shall be formally testified and communicated, sealed, and confirmed.

*Q.* To what sins especially will these rites of reconciliation and absolution be directed?

*A.* To those committed against the standing of the Church in the most sacred essentials of that standing and that covenant.

*Q.* Are the legal rites of this day further pre-figurative?

*A.* Yes; in the point of view first referred to, they are pre-figurative of Christ, our high priest, entering into the presence of the Father, and, in fulfilment of the eternal purpose, constituting the Church in the Holy Ghost, and thus are typical of the holy Eucharist, as commemorative of this work, and as a continual means of grace for applying it to the conscience and spiritual condition of those who receive the gospel; so, in the second point of view, they are prefigurative of the way in which the Lord shall accomplish the revival and re-establishment of His Church, and thus are typical of liturgical offices for furthering and effectuating the work of absolution and restoration, of applying them to the conscience and extending them to the spiritual condition of those who shall repent and believe.

*Q.* Are these types fulfilled in the ordinary celebration of the Eucharist, and especially by the angel on the Lord's day?

*A.* As this sacrament is the great memorial of the death of Christ, as the propitiation for sin, and the most sacred occasion of intercession, it answers *in that aspect* to the rites of the day of expiation.

*Q.* What does the fulfilment of all the holy offices by the high priest alone, set forth?

*A.* That all the essential parts of this office ought to be conducted only by one; that one, in the name of all, should

offer confession ; one, on behalf of all, should approach and offer prayer ; and one only offer the gifts and sacrifice of the people. Hence, in pursuance of this principle, the celebrating priest alone makes the confession, in behalf of the congregation, and he alone approaches to the altar, and consecrates the holy sacrament.

*Q.* What is effected by this consecration, and the subsequent oblation of the sacrament ?

*A.* The memorial of the sacrifice of Christ is actually presented before God, and the Lord's death is shewn forth until He come.

*Q.* Of what is the offering of the incense in the Most Holy Place, after the slaying of the sin-offerings on this day, the type ?

*A.* Of that highest act of Christian worship and intercession offered in the celebration of the Eucharist ; when the priest, on behalf of the congregation, and, on the Lord's day, the angel, on behalf of the Church over which he presides, offers unto God (while the gifts which he has just consecrated are yet present upon the altar) honour and worship, intercession and prayers, thanksgiving and glory.

*Q.* Of what is the offering of the incense in the Most Holy Place the pledge ?

*A.* Of acceptance in all the daily acts of offering incense, morning and evening, in the Holy Place.

*Q.* What gives validity to the act of intercession and prayer in the Church ?

*A.* The intercession of our Lord in the heavens.

*Q.* Of what is the act of intercession the root ?

*A.* The intercession and prayer of the angel in the celebration of the Eucharist on the Lord's day, is the root of his daily acts of intercession, and of all the prayers which are offered in the morning and evening offices of the Church.

*Q.* Of what are the subsequent acts of making reconciliation for the Holy and Most Holy Places, and for the people, the significant types ?

*A.* As the acts on the day of atonement sanctified the daily

acts of worship throughout the year, so all the daily offices which the Church is bound to observe throughout the week, are sanctified and receive, as it were, their sanction and authority as liturgical acts, and we may even say, derive their origin, from or through means of the solemn celebration of the Eucharist on the first or Lord's day, which thereby forms the centre and basis of all the prescribed services of the week.

Q. What then was the immediate object of the rites, as setting forth the sacrifice of Christ, and the sacraments, ordinances, and office of the Church ?

A. The immediate object of Christ's sacrifice was "to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness."—See Dan. ix. 24. And so with every sacrament, ordinance, and office of the Church, the object is to put away the sins committed in time past, and to minister grace for perfecting holiness in the time to come. From the tomb of Christ, light and life should have flowed forth, increasing in glory, growing unto perfection, freely and uninterruptedly. In like manner, the regenerate should leave the font of baptism dead to sin, and henceforth walk in newness of life. And those who, in the holy Eucharist, "eat the flesh of the Son of Man, and drink his blood," not only receive remission of their sins, but have eternal life.

Q. How do you apply these rites to the ordinary celebration of the holy Eucharist ?

A. We are led, in the ordinary celebration of this sacrament, to seek from God His continual favor and acceptance in all our other services ; His sanctification of them, and His blessing upon us, through every means of grace. But we do not seek specifically the restoration of gifts and ministries which (having been either withdrawn or marred and curtailed, through the unbelief and apostacy of those who should, by their means, have gone on unto perfection) have hitherto failed to accomplish the end for which they were originally bestowed.

Q. You have said that these rites of the day of atonement are prefigurative of the revival of the Church, and typical of liturgical offices for the work of restoration. Is there not



a day annually observed in the Church as a day of sorrow and contrition, and of affliction of the soul?

*A.* Yes, Good Friday; the day commemorative of our Lord's crucifixion. We devote this day to the contemplation of the death of our Lord, as the great atonement and expiation for sin; and we bewail, as "in the presence of the Crucified One," the iniquities and transgressions "which nailed Him to the tree, and pierced His side."

*Q.* Is this day the perfect antitype of the day of expiation?

*A.* It is not; for, although it well becomes us at this time to call to mind, and bewail our sins committed against the grace of baptism—the sins by which we have crucified the Lord afresh, and counted His blood an unholy thing, denying its efficacy to cleanse and save the soul; and the sins by which we have quenched the Holy Ghost, polluted His temple, and rejected the ordinances of God; yet, notwithstanding, the observance of Good Friday was as little ordained specifically for the absolution of these sins, as the sacrament of the Eucharist; but the one and the other were as appropriate for their respective objects, in the first days of spiritual health and glory, before the work of God was marred, as in the latter days of darkness and decay, and spiritual bondage.

*Q.* What must be the object of our observance on Good Friday?

*A.* Humiliation in meditating upon that act which was the consummation of the sin of man, as it was the perfection of the Saviour's love: it is not an observance wherein the main object is the confession and absolution of specific sins.

*Q.* Does then the day of atonement lead us to look for an annual day of humiliation because of sin?

*A.* The type cannot, upon correct principles, be so interpreted. Such an observance is not, indeed, inconsistent with any dispensation of God, which comes to man in his natural state—to man unregenerated, and not yet admitted spiritually to partake of the divine nature: but the true constitution of the Church, through the living ordinances of God, present in the midst of her, is one which exhibits to our faith, the standard

of an entire conformity to the will of God. It is a condition with which wilful sin is utterly incongruous and inconsistent.— See 1 John iii. 9. And the new covenant of God, being spiritual, cannot be broken except through wilful sin. The holiness of the law indeed, was literal, ceremonial, imputative; but the holiness of the gospel is spiritual, and inwrought in them that are perfect, through the indwelling of God, and by the power of the Holy Ghost. Such is the state of grace into which the Church is admitted; and, therefore, an annual day, specifically for expiation and reconciliation, can be no *original* institution of the Church of Christ.

*Q.* How then can the types of this day be regarded?

*A.* As premonitory of a condition of apostacy, and failure from grace; inasmuch as they are typical of a day of bitter sorrow and repentance for sin, and of the celebration thereon of liturgical offices of absolution for the past, and restoration and revival for the future.

*Q.* Have we reason to expect such a day, and when *will* it be looked for?

*A.* The light of the prophetic word spoken in these last times, leads us to anticipate such a day, and the whole congregation of the Church will look for it when God, in His mercy, shall bring them to the knowledge of their miserable estate, despoiled of their true glory, and to the conviction of the sins which have caused their spiritual poverty and degradation.\*

*Q.* What do we observe with respect to the live goat sent forth into the wilderness?

*A.* It was not consumed by fire; neither in the manner prescribed for the sin-offering—the emblem of the vicarious sufferings and death of the Lord for us; nor in that prescribed for the burnt-offering—the emblem of the living sacrifice which Christ, as the head of His Church, offers unto the Father, and which the Church also offers in and through Him. No sym-

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\* For a more particular setting forth of the sins to be remitted, and the reconciliation to be effected, see "Readings on the Liturgy," pages 338 to 348.

bolic action takes place, testifying to the death of the Old Man in the regenerate, through the cross of Christ, and to the gift of new life, through the resurrection of Christ; the goat is laden with the iniquities of the children of Israel, and yet remains unaccepted by God, and unchanged as to its animal life and form. Lev. xvi. 21 and 26.

Q. Applied historically, what does this rite of sending away the goat represent?

A. The rejection of those who refuse the means of grace, and the opportunity of repentance. Holy scripture confirms this by the perpetual contrast which we observe between the promised land on the one hand, and the wilderness on the other; and by the frequent instances in which the wilderness is therein spoken of as the symbol of exclusion from the favor of God, or, at least, of a state of purgation and discipline.

Q. Applied liturgically, what does the rite point to?

A. The confession of sin as the acknowledgment of that deceitfulness of the heart, and those departures from the right ways of the Lord, which deserve the infliction of His just judgments, alike upon those who repent, and upon those who remain in impenitence and unbelief.

Q. What did the two goats, in the typical services of the day, together complete?

A. The symbolical representation of the professing people of God, all alike involved in the guilt of those sins which call for expiation; but some hearkening to the voice of warning, and accepting deliverance, through means of the propitiation, ordained by God in Christ, while others cleave to their apostacy, and refuse the proffered mercy.

Q. Of what was the confession of the sins of the people by Aaron over this goat the type?

A. It was no symbol of the acceptance of those represented by this goat, but it is a type of an act of confession by the Church of the common sin of all; and it is most forcibly prefigurative of the deep penitence and humiliation of soul, with which the faithful shall unreservedly confess their full participation in the guilt of past iniquities.

Q. Of what is the dismissal alive into the wilderness the type?

A. It furnishes a type which excludes the idea of any liturgical forms of confession and absolution, so far as regards those symbolically represented by this sin-offering; we are, therefore, led to the conclusion that it typifies an act of discipline and judgment, a sentence of excommunication, and of delivery to Satan, which, like all acts of discipline in the Church before the final consummation, if it be for the destruction of the flesh, shall still be for the saving of the spirit in the day of the Lord.

Q. By what name is this goat commonly known?

A. By the name of the "Scape-goat." Lev. xvi. 10.

Q. What is the original word thus translated?

A. "Azazel."

Q. What has been supposed concerning this word?

A. Among other things, that it is an appellation of Satan, or of some other of the evil angels.

Q. What may be urged in support of this?

A. That the construction of this eighth verse not only excludes the idea that the name belongs to the goat, but also that it seems to require that it should designate a person, the words for "Azazel" standing in exact antithesis to the words "for Jehovah;" and, therefore, if the one be a person, it raises a fair presumption that the other is a person.

Q. Does the derivation of the word concur with this?

A. It would so seem, for the root "Az" signifies "strength" and the root "Azal" the "act of departing" or "falling away" and the word "apostate" would not be an incorrect rendering of Azel. And the description, "mighty apostate" appears more applicable to Satan than to any other.

Q. State any further reason, from scripture or otherwise, in support of this idea?

A. The desert or wilderness has always, among all nations, been supposed to be the peculiar abode of the Evil Spirit; and this appears to be supported by scripture. See Isaiah xiii 21 and 22; xxxiv. 14; and Jer. l. 39; and Rev. xviii. 2. So,

when our Lord was to be tempted by the devil, He was led into the wilderness. See also Matt. xii. 43 ; Mark v. 5 ; and Luke viii. 29.

Q. What use do you make of this supposition ?

A. That it strengthens the interpretation given in the answer to the foregoing question, as to "the dismissal of the goat alive into the wilderness."

## **PART II.**



## ON THE LITURGY AND MODE OF CONDUCTING DIVINE WORSHIP.

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**Q.** What is the title of the Book of Church Services?

**A.** "The Liturgy and other Divine Offices of the Church."

**Q.** What is the meaning of the word, Liturgy?

**A.** In its original sense, liturgy means public service. In the Greek version of the Old Testament it is applied to the services of the Jewish priests, particularly to their ministry at the altar. In like manner, it has been the practice of the Catholic Church to apply this word solely to the office for the celebration of the holy Eucharist. But from the immediate connection of Morning and Evening Prayer, and also the forenoon and afternoon services on the Lord's day, with the Eucharist, the word, liturgy, is applicable to these several Offices.

**Q.** What is meant by the "Other Divine Offices?"

**A.** These words refer to the remaining services of worship, and to the order and forms given for administering the various other rites of the Church.

**Q.** What does the word "Divine" mean, when applied to the liturgy and other offices?

**A.** It means that these offices, in all their *essential parts*, follow the order which God Himself prescribes. The mode of celebrating the Eucharist has been as firmly held to be the Divine Liturgy as the Holy Scriptures have been believed to be of divine origin.



*Q.* How are these liturgical services to be regarded ?

*A.* As services of obligation ordained by God for observance during the week.

*Q.* How are the hours of prayer at nine and three o'clock to be regarded ?

*A.* Merely as furnishing fit opportunities for Christian devotion. They are not Services of Obligation, nor are they connected with the office of the Eucharist, celebrated by the Angel on the Lord's day (save as all religious offices in the Christian Church are based upon the holy Eucharist,) and hence they are not, strictly speaking, liturgical.

*Q.* What is the meaning of the word, "Worship?"

*A.* In its etymological sense it means to count or declare any person or thing worthy. The word may be used with reference to our fellow men whom we honour or count worthy, but it is almost exclusively applied to acts done to the honour, adoration, and praise which we render to God, and of which He alone is worthy.

*Q.* What are the benefits which result from a careful study of the offices of worship ?

*A.* Besides being enabled thereby to offer to God intelligent worship, we are brought into a more intimate acquaintance with every part of the divine scheme of salvation, our spiritual apprehension is quickened, and we receive edification through the strengthening of our faith and hope.

*Q.* On what do the principles of divine worship depend ?

*A.* These principles depend partly on the place which the Church occupies towards God, and partly on the nature of the duties which that place implies.

*Q.* What are the conditions of acceptable worship ?

*A.* Acceptable worship must be consistent with the being and place of the worshipper, the relations of the adorable Trinity, and the constitution of our nature ; and all worship to be acceptable must be offered *with the heart*.

*Q.* Do these conditions, then, apply to private and family prayer, as well as to Church worship ?

*A.* Yes, the condition on which all our worship is accepted

is, that it accords with the relations in which we stand. Our personal standing, our family and ecclesiastical relations, are all of God; and the different acts of devotion suited to these places harmonize and support each other.

*Q.* What is the basis or root of creature worship?

*A.* The constitution of the creature involves the necessity of worshipping his Creator. Adam before the fall fulfilled this law of his being, rendering to God homage and adoration at the head of the creatures; and as the type of Him that was to come. To worship is the highest act of creatures—of men and angels; and to be worshipped, is the high prerogative of God.

*Q.* What is the root of the worship offered by fallen man?

*A.* The incarnation and vicarious sacrifice of the Son of God, the Lamb slain from the foundation of the world. The bloody sacrifices ordained by God were a visible indication to Adam and his descendants that man's sin should be atoned for only by death—the innocent in the room of the guilty; and the offering of these sacrifices was the only way for the time by which man obtained access to God and acceptance with Him.

*Q.* What is the root of the worship offered by the New Creature in Christ?

*A.* Union with the incarnate Son of God, risen from the dead, and glorified. The Church is the body of Christ—the temple of the Holy Ghost. “The Head and the members,” as St. Paul saith, “make one Christ, even as Adam and Eve, although two, were one flesh.” Hence the worship of the Church is one with, and the true out-flowing of, the worship rendered by Christ to God.

*Q.* Explain more fully Christian worship?

*A.* In Christian worship there is a new, enlarged, and exalted use of man, such as was impossible before the Incarnation and subsequent union of men unto Christ in a spiritual body. The right and ability to offer it is given to those only who believe and are baptised, and are thus united to Christ; and hence the worship of the Church is the living image of

the worship which began in heaven when Jesus became the Head of the New Creation, and was constituted the Great High Priest after the power of an endless life.

*Q.* What is the peculiar and distinguishing act in Christian worship?

*A.* When our blessed Lord ascended on high, He carried into the Most Holy Place the blood of the sacrifice in which He *was* victim, and *is now* High Priest. He appeared before God as the Lamb as it had been slain; and He ever presents the offering or memorial of His sacrifice, as the basis of His Intercession, and the warrant for all Christian worship. The memorial of the same sacrifice in the holy Eucharist is the peculiar and distinguishing act of the Christian Priesthood. What Christ presents *absolutely* in His own person, the Church presents *sacramentally* on the altar; and as Christian worship is exalted and peculiar, so is the offering of the sacrament in the holy Eucharist the peculiarly exalted act of Christian worship.

*Q.* Is the right worship of God a matter of revelation?

*A.* Yes, we cannot learn from nature or mere unassisted reason to know the Father, and the Son, and the Holy Ghost; neither do we know by what acts and in what form acceptable worship shall be offered to God. We are by nature conscious that there is a God, and that He is to be worshipped, but we cannot tell *how*.

*Q.* When did God reveal to man the mode in which he should be worshipped?

*A.* As soon as man had fallen, God revealed to him the general truth that He was to be approached by sacrifice; and when God brought His people Israel into covenant with Himself He prescribed with great minuteness the details of every part of their worship. Christian worship is the anti-type or substance of that offered by Israel, which was the shadow of good things to come. It is of the essence of Christian worship that it be offered in "spirit and in truth"—in spirit, as being in the power of the Holy Ghost sent down from heaven—and in truth, not alone as opposed to falsehood and error, but as having to do with the substance rather than with the shadow only.

**Q.** Is this, then, the meaning of the passage in John iv. 21-23 ?

**A.** This scripture, without doubt, refers to the worship of the Church, or Christian worship ; and it further shews that such worship should be offered in every place where the true worshippers assemble, and should not be confined to one place, as was that of Israel ; and as Christian worship is the substance of that offered by Israel, the obligation of perpetual and periodical worship is by this scripture confirmed, and not weakened.

**Q.** What characterised the mode of God's revelation to the Patriarchs ?

**A.** In His intercourse with the Patriarchs God addressed Himself to their senses rather than immediately to their reason, or spirit. He appeared to them, and spake to them, and the rites of their worship consisted of sensible and material things.

**Q.** What characterised the mode of God's revelation to His people Israel ?

**A.** In the Jewish dispensation, the use of material things was continued in worship, and although God neither altogether ceased to manifest His visible presence, nor to speak to His servants by word, yet there is this distinction, that His revelation was committed to writing, and the reason of man became more immediately addressed.

**Q.** What characterizes the mode of God's revelation in the Christian dispensation ?

**A.** The mode of revealing the mind of God peculiar to the Dispensation of the Spirit is by the presence and energy of the Holy Ghost, in living ordinances ; the Christian is addressed as a spiritual rather than as a sentient or reasoning creature ; yet, to the Church is committed the inspired Books of the Old and New Testament. and material things have also their place in the New Dispensation of Grace in Christ Jesus.

**Q.** Explain more fully how the truth of God is revealed and testified to in the Church ?

**A.** This is done in two ways ;—1st. By the Holy Ghost employing the faculties of redeemed and regenerate man,

supernaturally, as in prophesying :—2nd. By the redeemed and regenerate man speaking in the exercise of his understanding, inspired and energized by the Holy Ghost, as in preaching. 1 Peter i. 12.

*Q.* What is the distinguishing characteristic of the Patriarchal dispensation ?

*A.* It was simply the dispensation of God's grace to man, founded on the original word of promise, and on the institution of sacrifice. It may be called the *natural* dispensation, for the first-born or natural representative attained to be Priest and Ruler.

*Q.* What is the distinguishing characteristic of the Jewish dispensation ?

*A.* The election of a family or race—Abraham and his seed—unto whom God gave *the Law*, to be as a schoolmaster to bring Israel to Christ—the Seed through whom all nations of the earth shall be blessed.

*Q.* What is the distinguishing characteristic of the Christian dispensation ?

*A.* It is the dispensation of the Gentiles, i. e. of the election out of all nations, the Jews included—which election constitutes the Church or mystical body of Christ. In this dispensation the Church, being quickened by the resurrection life of Christ, shall, as a Holy Body, grow up to perfection ; and shall, as the Bride of the Lamb, be lifted up in resurrection glory to the throne of her Head and Saviour, and become His perfect instrument for the blessing of all creation in the Age to come.

*Q.* Is there anything further peculiar to the Christian dispensation ?

*A.* Yes ; it sums up and combines the truth revealed in the preceding dispensations ; the spiritual comes indeed after the natural, but not to abolish it as unclean, but to take it up, comprehend, and ennoble it. In God's dealings with men that which is wrought in each earlier stage of His work, is brought forward and finds its place in the succeeding stage, but invariably directed to higher ends ; thus material things are used in the spiritual as well as in former dispensations, yet,

no longer as empty types of things absent or future; and whereas formerly they were used as shadows of things to come, now they are used as sacraments, and symbols, the outward and visible representatives of spiritual things actually present; or of spiritual acts presently done in the Holy Ghost. The new, or present, dispensation of grace, therefore, is at once spiritual, rational, and symbolic.

*Q.* Does the present dispensation witness also to the dispensation which is to come?

*A.* As the Jewish dispensation was a type of that which was coming after it, so the Christian Church is the living image of that which it prepares for and ushers in. The Church is the Kingdom in the mystery—not only the hope, but the elements of the Kingdom are there.

*Q.* Does the law or order of the Church differ from the law which regulated the polity and worship of Israel?

*A.* The law of Moses was purely an objective law, but the law and order of the Church is not merely objective—it is the result and manifestation of her life. There are, indeed, the commandments of the apostles, and the obedience of faith, and, so far, there is an objective law, yet both the commandments and the obedience proceed from the spirit of life given to the Church. The eternal order and mode wherein the Holy Ghost worketh in the Body of Christ, began to be developed as soon as the Church was constituted, in pursuance of the very law of her being, and not with reference to an external law previously promulgated.

*Q.* Why does the New Testament contain no express instruction concerning the worship of God?

*A.* As the Church is the living Body of Christ the true position of her members is to be ever looking to Jesus speaking in His ministers, and by them explaining type and figure, and shadow, and promise, and receiving power from Him to do, by the Holy Ghost, what He requires.

*Q.* What is the root or principle whence has proceeded the developement and organization of the Church?

*A.* The Incarnation of the Son of God (inseparably con-

necting the visible with the invisible,) is the basis of all forms, symbols, and sacraments in the Church. And the life of the Incarnate Word risen from the dead and glorified, being imparted to the Church by the Holy Ghost, is the living principle or germ from whence have come the growth and developement of the Church.

*Q.* Is the worship of the Church compatible with the simplicity of the Gospel?

*A.* Yes; the great truths of the Gospel are incorporated in all the offices of worship.

*Q.* What are the truths thus embodied in the Liturgy of the Church?

*A.* There are, first, the atoning sacrifice of Christ; and secondly, Christ's High Priestly Office of Mediation, which are severally referred to, commemorated, and applied, in both parts of the Liturgy, viz,—in the Eucharist, and in Morning and Evening prayer.

*Q.* What truths of the Gospel point at once to the connection of the two parts of the liturgy, and to the distinction between them?

*A.* First, the work of our salvation, which Christ in *His own person* hath fulfilled, and is fulfilling; and secondly, the work of effectually applying this salvation to us by the Holy Ghost through the operation of a fourfold ministry.

*Q.* How is the sacrament of baptism to be regarded with reference to Christian worship?

*A.* By baptism men are brought into a position in which they can offer Christian worship, being thereby grafted into Christ, and made partakers of the Holy Ghost. But the administration of baptism is not an actual service of worship, the form of its administration pre-supposes the death and resurrection of the Lord, and the gift of grace.

*Q.* Is there any distinction in this respect between the sacrament of Baptism and that of the Lord's Supper?

*A.* The sacrament of the Lord's Supper does not in its form presuppose, but is expressly ordained to commemorate and represent the death and resurrection of the Lord, and the

gift of grace. It is this sacrament, therefore, which forms at once the foundation and crown of all worship and adoration. It is the centre round which all the other services of the Church range themselves, and without which they lack their proper connection and intelligent explanation.

*Q.* What are the particulars which render the sacrament of the Eucharist the foundation of the whole ritual of worship?

*A.* In this sacrament are commemorated and represented the office and work of the Lord for our salvation *in all its completeness*—His death, resurrection, and ascension—His work of intercession and sending down the Holy Ghost. It points also to His second coming; for herein we shew forth the Lord's death *till He come*.

*Q.* Do the other rites of worship differ from the Eucharist, relative to the work of Christ for us?

*A.* Each of the other rites and offices of religion refers to some peculiar truth expressed, or some benefits conveyed, to the exclusion of others; whereas in the Eucharist there is the commemoration of the work wrought for us by Christ, not considered in any partial point of view, but as the meritorious cause and efficient means of salvation unto eternal life.

*Q.* What are the elements of the sacrament of the holy Eucharist?

*A.* Unleavened wheaten bread and wine, the juice of the grape fermented, but uncorrupted, and either mingled or unmingled with water. They must, of necessity, be first by us provided; and such provision is, on our part, a gift, an offering; hence they are called the "holy gifts." We can, however, but furnish and present them: the acceptance and sanctifying of them must be of God.

*Q.* Of what are the holy gifts in the Eucharist the pledge?

*A.* They are the pledge of our salvation, and of the all sufficiency of the grace of God for our every need; and they are the pledge also of the sufficiency of all those services, rites, and ministries which God has ordained in His Church, for His worship, and for our benefit.

*Q.* What special benefits are conferred through the sacrament of the Lord's Supper?



A. The benefits of Christ's passion and resurrection in the specific form of making us partakers of His body and blood.

Q. What special benefits are conferred through the other offices of worship and means of grace?

A. They are ordained that we may have our minds directed to the work of Christ in all its details, and that we may appropriate it in all its parts, that we may receive each specific benefit, whether in the way of remedy applied, or of strength and grace communicated, through the specific means ordained for the same.

Q. In what way does God confer His blessing through His ordinances?

A. Every ordinance is appropriate as a specific means of grace; and we do well to be upon our guard against the too prevailing error of supposing that different ordinances have all the same specific objects,—as though in all of them the same actions of our spirit were to be drawn forth towards God, and the same moral and spiritual advantages were to be derived by us.

Q. Whence does this error originate?

A. From not considering that the work of Christ for us, though one in its meritorious efficacy, is composed of many parts, and may be viewed under many forms and different aspects—that the benefits which come to us are multiplied and various, and therefore the rites by which we commemorate the work of Christ, and praise God for the same, and the ordinances by which we obtain these benefits, must also vary in their form according to the particular object we desire to attain.

Q. Is this truth illustrated by the ordinances given to Israel?

A. Yes. The sacrifices enjoined were all prefigurative of the sacrifice of Christ, but many different kinds of sacrifice were appointed, and not one only; and each was the expression of its own appropriate motive when voluntary, and, whether voluntary or obligatory, of its own distinct and peculiar object.

Q. Are the various outward forms ordained by God remarkable for any peculiar characteristics?

A. Yes; for the great simplicity and unity which pervades them all, both as to the way of approach, and as to the great *ultimate end* and object to be contemplated by the Christian

worshipper; this, however, is perfectly consistent with number and variety. In all our rites and offices of worship, Almighty God the Father of our Lord Jesus Christ is the great object of our praise and adoration, unto whom with His only begotten Son and the Holy Ghost, the glorious undivided Trinity in Unity, all glory and worship are ever to be ascribed.

*Q.* Are there any particulars comprised in the services of the Church necessary to be distinguished?

*A.* Yes, there are two classes; 1st. The essential acts or words which constitute any sacrament or act of worship to be what it is; 2nd. Those accompanying prayers, anthems, and subordinate rites, actions, and words, which are intended to lead to and carry on the main action, but are not essential parts thereof.

*Q.* What is the order of the various acts of worship?

*A.* In the course of the service, these acts must follow progressively, because every act done in the Church is a divine act, and the acts of God are not only full of meaning, but effect that for which they are wrought, so that every successive step in worship pre-supposes that those which have preceded it have been effectual, and contains no repetition of the same thing, but a real progress.

*Q.* How do the services of Obligation differ from the services of Common Prayer, or Hours of Prayer now in use in all parts of the Church?

*A.* These services of Common Prayer are not based upon revelation, but are of human order and design; they consist merely of certain Prayers, Lessons of Holy Scripture, and Psalms, following each other according to the varied order or design of those who arranged them. But the Office of Morning and Evening Prayer, on the contrary, is founded upon fixed principles, and framed upon a strict method and order, ordained by God; and, as has been noticed, it is the complement of the sacrament of the holy Eucharist, and carries out subordinately and in daily use the great actions transacted at the altar on the Lord's day; whereas, the services or offices of Common Prayer have no immediate connection with that sacrament.

**Q.** Besides the canonical hours, does the Church observe Times and Seasons?

**A.** So far as is necessary for the observance of her various services throughout the year, beginning with Advent—Man being material as respects his body, and acquiring knowledge of the material world around him through his bodily senses, is by constitution a creature of time; hence times, and seasons, an hour, a day, a week, a year, are all employed in the Church for her continual task of declaring the glory of God and shewing His handy work.

**Q.** What periods of time are indicated by natural phenomena?

**A.** Days, months, and years.

**Q.** Is any period of time an object of faith only?

**A.** The week is an institution of God indicated by no natural sign.

**Q.** When does the ecclesiastical day begin and end?

**A.** It begins at 6 A. M., and ends at 6 P. M. Until Christ came, the Evening and the Morning made the day, the darkness before the light pointing to Him who should come to be the light of the world before whom the darkness should flee away.

**Q.** Is then Christ's personal presence the antitype of the day?

**A.** Yes; He has been on earth, and He shall come again, and till He comes, it is night. But they who walk in the Holy Ghost by faith, the substance of things hoped for, do always behold Christ, and walk in His light. The works of God in the Church are all done in this faith, and therefore to the faithful, the interval between the departure of our Lord and His return, is not night but day. It is the time the Church labours in the faith and power of His resurrection.

**Q.** Why are the morning and evening specially times for prayer, whether in the closet, in the family, or the Church?

**A.** The day should be devoted to God in whatever capacity we spend it; it should be seen that we are not labouring for the world, and our vows and prayers should sanctify our works, but this should be especially the case as regards our corporate existence and works in the Church. The morning

and evening worship of the Church at the first and last hours of the day, is the great testimony that she is not of the world, and does not labour for it, but has her beginning, and daily awaits her consummation, in Christ.

*Q.* Which of the periods of time is the most important in respect to the symbolic purposes for which it is employed?

*A.* The week is the most sacred, being consecrated to the complete worship of God, and limited and defined by the recurrence of each Lord's day. The week presents before us, in the order of the divine liturgy, as in a mirror, that entire work of God, which, founded upon the sacrifice of Christ, and proceeding from the gift of the Holy Ghost, embraces the gathering of the elect during this Dispensation, and the preparing and perfecting them for the day of resurrection, that dawn of a new period of blessedness and glory.

*Q.* How should the Lord's day be observed?

*A.* As the people of Israel sanctified one-seventh portion of their time, and by special observance and abstinence from work, dedicated it to the service of worship of God; in like manner in the Church one-seventh portion of time is sanctified and dedicated to the worship of God. The first day of the week is kept holy unto the Lord, in the liberty and joy of God's children.

*Q.* What is symbolized by the festive observance of the Lord's day?

*A.* The work of the spiritual creation which is now proceeding; and it also points forward to that new day—the day of the regeneration, and of the resurrection glory—when the work of the new creation shall be finished, and the new series of future ages of glory and blessedness shall commence their ceaseless course.

*Q.* Are the Lord's day and the Eucharist then offered connected with any other services of the Church during the year?

*A.* As the great sacrifice of the day of Atonement among the Jews was the rite on which all the services of the year depended, and to which all the daily sacrifices referred, so Good Friday and Easter in the Church celebrate that fact to

which all the services now throughout the year refer; and the Lord's day and the Eucharist then offered, commemorate *continuously* the great Atonement of Christ and His resurrection, which are also *especially* brought to our remembrance in the services appointed in Holy Week and on Easter day.

*Q.* How are the Lord's day and the Eucharist then offered, related to the services during the week?

*A.* By the Eucharist offered on the Lord's day the Church is provided with a fresh memorial of Christ's sacrifice, as the basis of all her services till the next Lord's day comes round: a symbol of Christ's own sacrifice completed on the Cross, accepted at His Ascension, and now constituting the ground of all approach to God until He comes again.

*Q.* By whom is the Eucharist celebrated on the Lord's day?

*A.* The unity of each Church and of the Liturgical Offices ministered therein forming one whole, demand the office of the Angel as Head of such Church for this particular service.

*Q.* How is the office of Morning and Evening Prayer connected with the Eucharist on the Lord's day?

*A.* By the ministry of Intercession by the Angel.

*Q.* Did any particular rite under the Law typically foreshow the connexion between the Intercession at the Altar and at Morning and Evening Prayer?

*A.* Yes. The offering of incense in the Most Holy Place on the day of Atonement, which was typical of the act of Intercession at the Eucharist on the Lord's day: and the daily offering of the same incense in the Holy Place by the High Priest, which was typical of the daily Morning and Evening Intercession by the Angel.

*Q.* Why is the Intercession at the Eucharist offered *within* the Sanctuary, and at the Morning and Evening Services *without* the Sanctuary?

*A.* The Holy Eucharist is a service proper to the Universal Church—wheresoever, whensoever, and by whomsoever offered—and is therefore made at the Altar within the Sanctuary. The Sanctuary symbolizes the heavenly place where the Lord ever presents the memorial of His own sacrifice for the sins of the *whole world*—and the Prayers and Intercessions immediately

succeeding the Consecration and Oblation of the Holy Gifts presented in memorial of that sacrifice, are fitly offered at the Altar, while the Holy Gifts remain thereon—whereas the prayers and intercession offered at the Morning and Evening service are specially the act of the particular Church, and flow or are derived from the act at the Altar, and therefore properly take place without the Sanctuary, as the daily offering of the incense by the High Priest at the Golden Altar was not in the Most Holy, but in the Holy Place.

*Q.* Why may every Priest celebrate the Eucharist, but the Angel alone offer intercession in the Daily Prayer?

*A.* Every Priest is by his ordination admitted to the one priesthood of Christ, and is therefore by his ordination qualified to offer the Holy Eucharist; but none except an ordained Angel is qualified to become, or even temporarily to stand in the place of, the spiritual head of that spiritual body, a particular Church

*Q.* Is there any distinction between the Eucharist and Daily Prayer in respect to the number of priests conducting them?

*A.* In the Sacrament of the Eucharist all the main and essential acts are fulfilled by one; but for the fulfilment of Morning and Evening Prayer, four Priests with the Angel, are necessary. The ultimate rite which completes the intercession of the Church is fulfilled by the Angel alone, but all the antecedent acts (except the Invocation and Absolution) are fulfilled by four.

*Q.* What does the intercession by the Angel represent?

*A.* The work and ministry of Christ in His own person as High Priest and mediator.

*Q.* What do the rites fulfilled by the four Priests set forth?

*A.* The work and ministry of the Holy Ghost for lifting up the Church into perfect union with the Lord, preparing her to participate in His ministry of intercession and of grace, for all who believe.

*Q.* Why at the Morning and Evening services, is the holy sacrament proposed, or placed, on the Altar, during the offering of the prayers and intercession?

A. The presenting of the Holy Gifts, and the offering of prayer, together constitute the one act of intercession. The absence of the symbols or holy sacrament does not indeed invalidate the intercession, but it is incomplete as a liturgical act without them; for our Lord Christ did not enter upon His work of mediation until He had first entered into Heaven, —there to present the sacrifice made by Himself; in token whereof, the prayers and intercession of the Church should be made in the presence of the memorial of that sacrifice.

Q. Was there any legal rite which foreshadowed this act of proposition?

A. Yes. The Shew Bread placed on the Holy Table for a memorial.

Q. Explain how the Proposition of the Holy Sacrament at the time of worship accords with its divine institution?

A. In the sacrament of the Eucharist there is not only a Communion feast, but a sacrifice and oblation which God has commanded the Church to offer to Him; and consequently it is according to His ordinance, that the holy symbols should be used not only for Communion, but also for purposes of worship.

Q. Does this use of the holy sacrament furnish any warrant for the rites of Exposition and Benediction with the blessed sacraments as practised in the Roman Catholic Church?

A. No. For the sacrament is there used not for the purposes of offering worship to God, or of presenting the memorial of Christ's sacrifice, but for the purpose of presenting it to the eyes of men, that it may be itself the object of worship and adoration, and may be used in administering blessing to the people; whereas its appointed mode, as a channel of blessing, is by participation and consumption.

Q. The holy sacrament then may not be made an object of worship?

A. No; for belief in the real presence of Christ, and the spirit of worship induced towards Him thus mysteriously present in the sacraments, do not justify the offering of worship to the sacrament itself. It is the eye of faith alone, which is capable of discerning the Lord, the bodily eyes

behold only the substances of bread and wine, and to worship that which we thus see is an act of idolatry: we reverently bow before the holy sacrament, but we worship the Lord alone.

*Q.* Has the proposition of the holy sacrament any bearing upon the use of lights and incense in worship?

*A.* Yes. It furnishes a principle and example for adopting lights and incense, the other symbols belonging to the Holy Place.

*Q.* What has been the traditional practice of the Church respecting the use of lights and incense?

*A.* Since the overthrow of Paganism in the third century, from which time the Church has enjoyed complete freedom in her public services, her Christian instincts, notwithstanding her low spiritual condition, have ever led her to reject the bloody rites and sacrifices of the court, while she has adopted the rites of presentation or proposition, and the burning of lights and of incense.

*Q.* What is the chief test of true symbols?

*A.* Symbols are true when appointed by God, and when they symbolize things appertaining to the Christian dispensation and worship.

*Q.* Apply this test to the use of lights and incense?

*A.* Both were appointed to be used by God in His worship, and both symbolize Christian verities.

*Q.* What symbols under the law are excluded by this test?

*A.* Those which represent an action, which is perfect and completed, and symbolize things anterior to the Christian dispensation, such as the offering of victims.

*Q.* What symbols under the law belong to the Christian Church?

*A.* Those which represent a spiritual action ever present and still going on. They are six in number. Bread, wine, water, oil, incense, and light—the two last-named are homogeneous with the others; they represent actions still going on.

*Q.* What may be inferred from the "two olive trees" and the "two candlesticks," which stand before the Lord—Zech. iv. 4, and Rev. ii. 4?



A. "Before the Lord," means in the innermost sanctuary in the presence chamber, as the Cherubim in the Most Holy Place. From the symbol of the Cherubim under the law we are brought on by the latest but one of the prophets, to what may be called the semi-christian symbol of the two olive trees which supply the sevenfold lamps of the candlestick with oil; and in the Apocalypse these two anointed ones, the two witnesses, are declared to be the true olive trees, the two candlesticks standing before God about to be sent forth from His immediate presence; two candlesticks, or rather lampstands, are therefore the recognised *Christian symbols* of the two ministries of apostleship and prophecy typified by the two Cherubim. This is the reason for burning two lamps in the sanctuary.

Q. When are the two lamps to burn?

A. On all occasions of celebrating the Holy Eucharist.

Q. What is symbolized by the burning of seven lamps in the chancel at Morning and Evening prayer?

A. The number seven expresses ecclesiastical unity and completeness. The seven lamps symbolize Jesus the Enlightener, He who hath the seven spirits of God; whose light is manifested in each particular Church by its angel and six elders. All these lights should be sustained by pure vegetable oil.

Q. What does the oil symbolize?

A. Oil is the symbol of that anointing with the spirit of life and blessing, in the power of which all worship and ministry should be performed.

Q. What may be inferred from the "incense" spoken of by Mal. i. 11, and St. John, Rev. vii. 3?

A. The prophecy in Malachi, that "in every place incense shall be offered to the Lord" evidently refers to the Christian dispensation; and in the perfect exhibition of worship seen by St. John, material incense accompanied the prayers of saints, this clearly indicates that the burning of incense is a Christian symbol, a symbol of the intercessions which cannot be uttered.

Q. Has the Church, in the absence of apostles, been able to use these symbols in a right way?

A. No. Instead of being used exclusively for the honour and worship of God, they have been used idolatrously.

Q. Can you give an instance of the idolatrous use of lights ?

A. In their being burned before the images of departed saints, and there are other improper ways of using lights.

Q. Give an instance of the improper use of incense ?

A. In its being burned also before the images of departed saints, and even before living men. In the Greek and Roman Churches it is offered to the officiating priest, to church dignitaries, to kings, and great men.

Q. Whence has the abuse of burning incense to men originated ?

A. The burning of incense before the images of departed saints, seems wholly derived from the superstitious practices of hero worship among the pagans, but of its use towards the living even paganism affords no example in earlier times, until in the progress of corruption living men received this among other *Divine* honours ; a practice which, having been probably continued when the Emperors had become Christian, appears at length to have been adopted among the ceremonies of the Church.

Q. In these acts done among Christians, is the intention of paying *Divine* honour to the objects of them repudiated ?

A. Yes ; nevertheless these honours are *Divine*, and ought not to be employed except in the worship of God. The burning of lights and incense cannot be less sacred now than under the law, and there they were ordained by God Himself to be acts of perpetual worship in His presence, and He denounces as idolatry, and worship of false gods, the burning of incense to idols.

Q. Is the right use of these symbols calculated to guard us against self-idolatry, or the too much regarding of ourselves ?

A. The offering of incense and lights cannot lead to self-worship. These and all other external rites may be abused, but the rejection of all *objective* worship and the confining of it to our own impressions, is calculated to lead to too

great a regard of ourselves, and too little of God as a distinct Being.

*Q.* What is the safeguard against superstition and idolatry?

*A.* Belief in a present God, realizing that God the great object of worship is present both objectively and subjectively; for He fills the rites of His Church with His own spirit, and is also present in the inmost aspirations and spiritual worship of individual men.

*Q.* Are not all the outward rites and ceremonies ordained by God in His Church of necessity symbolical?

*A.* Yes; even words are themselves but symbols.

*Q.* What is the general principle to be deduced from our Lord's actions in respect of symbols?

*A.* Our blessed Lord by using symbols and employing symbolical action in His institution of the Christian sacraments, sanctioned the principle of symbolizm, which the Church has acted upon and developed.

*Q.* How does the administration of the sacraments illustrate and develop this principle?

*A.* The sacraments consist of word and visible symbol. To the few words of institution spoken by our Lord, many have been added in the way of exposition, development, and application; symbolic action has also been added; as for instance, the impressing upon the infant's forehead, the sign of the Cross in token that the baptised shall bear the Cross and glory in so doing; a simple but expressive symbol subsidiary to the essential symbolical action enjoined by the Lord.

*Q.* Has the development of this principle been the result of circumstances?

*A.* Yes; but in its main features not the less divine. Had a perfect symbolizm been enjoined at first, it would both have acquired an almost sacramental place, and done violence to its true origin and use as an expression of devotion. The primitive Christians introduced symbolic rites as soon as they could, and in the order in which it was practicable, beginning perhaps with the sign of the Cross in which we are to glory, and through which we rise into life.

Q. What is the distinction between a symbol and a sacrament?

A. A symbol forms no part of that which is symbolized, but the outward and visible sign is an essential part of the sacrament.

Q. State the distinction between a symbol and an emblem?

A. A symbol does not consist in resemblance to its original, or in any natural, or *a priori* connection with it, but in its being constituted to be a sign either by authority, or by compact; whereas an emblem naturally conveys the idea of the thing which it represents.

Q. What is the distinction between a symbol and a type?

A. The symbol not only may be, but must be simultaneous and co-existent with the thing symbolized, but a type must disappear before the anti-type, and cannot co-exist with it. That which has been used as a type may yet be used as a symbol, but its typical use has ceased with the coming of the reality.

Q. Is the symbolism of the Church in contravention of, or in harmony with the laws of Creation, and the nature of man?

A. Holy Scripture teaches us that "the invisible things of God from the creation of the world are clearly seen, being understood by the things which are made." And we know that the form of man, the master work of creation, is adapted to, and of necessity expresses his inward being. His motions and gestures, as well as his words, express his thoughts. God does not, in the constitution of His Church, contradict His laws of Creation, nor do violence to the nature of man, and hence it is that the true faith will ever express itself, in signs and symbols, which shall appropriately declare the present ministry of the Holy Ghost the substance of all worship in the body of Christ.

Q. What then are the conditions of true symbolism?

A. Firstly,—That symbols be used as before God to represent things presently existing, or transacting in the Church. Secondly,—That they be used consistently with the qualities of the creature and the dictates of nature. Thirdly,—That

they be used according to the express directions or plain analogy of scripture. Fourthly,—That they be used in conformity with the best and widest practices of the Church, and intelligently as part of a reasonable service. Fifthly,—That they be used as accessories and not as essentials; as aids to devotion and not as its objects, and that on fixed principles, yet only in that degree and manner which wisdom and charity dictate at the time.

*Q.* Is the place which symbols occupy in Christian worship necessarily distinct from that appropriated to them under the law?

*A.* Yes. Under the law they were themselves the substantial rites, by means of which the prescribed worship of God could be carried on; whereas, in the Church, they are but accessories attendant upon the essential forms which they symbolize. Yet, though not required as essential parts of the rites to which they refer, God vouchsafes to employ them as signs of the spiritual acts fulfilled. And they are also required in order to the perfect worship of God as respects its outward form.

*Q.* How should a building for Christian worship be arranged?

*A.* Internally it should be so arranged and decorated, that each part of the building shall speak a language corresponding to the acts transacted therein. The principal parts or divisions are:—First, the nave; second, the chancel; third, the sanctuary, corresponding to the Court, the Holy Place, and the Most Holy in the Tabernacle.

*Q.* Has the building any connection with the worship?

*A.* It will be found true alike of Christianity and heathenism, of the cathedral and conventicle, that all are external developments of their respective systems.

*Q.* How is the nave of the Church appropriated?

*A.* To the congregation with their deacons, who sit in front of the people as their representatives towards God, and as their ears to hear what God will speak. In the nave is placed the font and the pulpit.

*Q.* Is the font peculiar to the Christian Church?

*A.* Yes; an altar is common to all dispensations, but a font is peculiar to the Christian; for neither faith, nor conversion, but regeneration is peculiar to the Christian dispensation.

*Q.* Why is the font placed at the entrance of the Church?

*A.* Because baptism is the door of entrance into the spiritual building—the Church. That this sacrament may be honoured and remembered the font should be well seen.

*Q.* Is Holy water at the entrance of the Church connected with the font?

*A.* It may or may not be the water previously used in baptism. The sprinkling with Holy water is a symbolic act, whereby the remembrance of our baptism should be refreshed, our continual cleansing by Christ realised, and our hearts prepared for faithful worship and hearing of His word.

*Q.* What is the confessional, and where should it be placed?

*A.* It should be situate near the entrance to the church, because it is the place for the relief of spiritual burdens by counsel and absolution, and because it indicates the ministry of help, and the removal of hindrance in approaching God. And while it should not be prominent, it should not be hidden away, so as to minister any occasion to the tempter or the slanderer.

*Q.* Why is the pulpit placed in the nave?

*A.* Because teaching and preaching is manward, and the place appropriate for this ministry is where the people assemble, where they are instructed to take part in the worship which is Godward, and offered by the priests in the chancel. Again, the pulpit is the witness that the Heavenly life received through baptism, must be continually sustained and guided by the word of God, and prepared for approaching the altar, there to be strengthened with heavenly food.

*Q.* What is the chancel?

*A.* The chancel is the place where the *worship is conducted*, and it should be separated from the nave, as the priests, in virtue of their office, are separated from the laity, not because

they are holier, but because their duty is different. Though thus separated the chancel should not be hid, but elevated, and not merely for the sake of seeing and hearing, but because our worship, although offered on earth is presented in Heaven.

*Q.* Has the chancel any further use or reference?

*A.* Yes; as being the place appropriated to the priests and to the angel, the head of the particular Church, the chancel witnesses to Christ's High Priesthood, and specially sets forth the integrity of the particular Church. Each Church, headed up in its angel, is the symbol of the whole Church headed up in Christ.

*Q.* What does the sanctuary set forth?

*A.* "Heaven itself, whither for us our Forerunner has entered." If other and lower parts of the service have decided the arrangements of the Church, much more will the service of the Eucharist impress its character on this the place appropriated to it. It should be so elevated as to form the highest division of the building, and placed at the east end. It should be removed away from all contact with other things, but not hid, as in the Greek Church, because the way into the holiest is open, and the worship of the particular and universal Church forms part of a unity.

*Q.* Why is the sanctuary usually more highly decorated than any other part of the building?

*A.* Because it is the place where the highest and most blessed sacrament of the Gospel is celebrated, the place where the symbols of the Lord's abiding presence with His people are continually before Him. If the direction of the Church from west to east indicates our progress to the end of our calling (as from darkness to light), and if the altar, placed at the extreme east, is the utmost limit of our attainment in this world, then the decorations of the Church should increase as we go eastward, and the sanctuary may well be most decorated.

*Q.* Why is the altar generally more conspicuous than any other object in the Church?

*A.* Because the altar, with the tabernacle upon it, contain-

ing the blessed sacrament, is the chief object in the Church. Every other object ought to be so kept down in character and decoration as not to pre-occupy the view, or divert it from the point on which it should rest, and towards which all should reverently bow.

*Q.* What does the burning of one lamp in the sanctuary before the holy sacrament symbolise ?

*A.* The presence of Christ in the symbols of His presence. It points to the mediation of the one Mediator, by whom the one God whom we worship has been revealed to us.

*Q.* In what sense is the presence of the blessed sacrament on the altar, the true hallowing and consecrating of the Church building ?

*A.* Believing that the Church, solemnly consecrated to the worship of God, is peculiarly His dwelling place, we cannot but recognise the sanctuary as standing in the relation of His presence chamber ; and the altar itself, as it were, His mercy seat and throne ; and thus the reservation of the sacrament of the Eucharist gives new meaning and more intense reality to the act of the Church, in consecrating and setting apart a building for the worship of God.

*Q.* Is anything further implied by the consecration of a Church building ?

*A.* The consecration of holy places is not the mere devotion of a portion of this world to a holy use, but the present act of Christ by which He anticipates, through the place so devoted, His inheritance of the earth, exempts the place from the presence and power of the devil, and covenants to manifest there His presence, power, and goodness to His people.

*Q.* What is the form of consecration ?

*A.* In the order for the consecration of Churches, it is directed that first the font, then the pulpit, shall be consecrated ; and then with more enlarged form, the altar. The table of prothesis, and the vessels for the service of the altar, are also severally consecrated.

*Q.* Are not ecclesiastical vestments also solemnly blessed before they are used ?



A. Yes ; there is a form for the Benediction of vestments, as well as for the furniture and vessels to be used in holy offices.

Q. What has been the practice of the Church with respect to the use of vestments ?

A. Vestments which have the sanction of ecclesiastical antiquity, are used in the Church like the use of garments everywhere else, by adapting them to the place in which they are to be worn, and the work which is to be done in them. The nature of the vestment expresses both the character of the priest who ministers, and the nature of the ministry in which he is engaged. The episcopal, priestly, and diaconal orders are distinguished by different vestments, and the four-fold ministry is also indicated by stoles of the four ecclesiastical colours.

Q. Of what are ecclesiastical vestments emblematical ?

A. They shew that men cannot approach unto God in their own covering—in their own righteousness. God must provide a covering in which His servants can appear before Him. The surplice and plain rochet for the lower, and the ornamented rochet for the higher orders, indicates ministry in general, and by their white colour, the purity of the same. The white alb, betokens the holy priesthood ; the girdle, the strength required for its exercise ; the stole obedience in bearing the burden of ministry ; the purple cope, dignity and mediation ; the chasuble, the unity of the body covered by the sacrifice, and invested with the glory of Christ ; the gold, the truth ; the silver, the love ; the jewels, the glory and beauty of ministry ; the colour of cloth, the species of ministry ; the changes, the diversities of days, services and seasons ; and the expression of mourning and joy on Fast days and on Festivals.

Q. What should characterize Church ornaments generally ?

A. The ornaments of the Church should not be such as gratify mere classical taste, and exhibit artistic display and worldly gorgeousness, but such as minister to faith, and *therefore* should be so framed and disposed as to be in keep-

ing with the parts of the Church where they appear, the services which they adorn, and the feelings which should be experienced. Meritricious ornaments and symbols misplaced or meaningless, are indeed distracting to devotion, but true ornaments and symbols intelligently used, are helpful to devotion, and not only helpful but necessary to enable us to worship God with our whole being—with the senses of the body as well as with the faculties of the mind, and the affections of the heart.

*Q.* Do not the sacraments illustrate the truth that not a part only, but our whole being should be consecrated to God's service and worship?

*A.* The sacraments address each part of man's being. In holy baptism the water affects his body, the word used his intellect, and the mystery of regeneration his spirit. In the Lord's Supper, the bread and wine affect his body, the words used his intellect, and the mystery of Christ's body and blood his spirit.

*Q.* What is the safeguard against the symbolism and rites of the Church degenerating into meritricious ornaments and trivial ceremonies?

*A.* The teaching of the fourfold ministry. The ceremonial of worship cannot be sustained spiritual and pure, unless the Elder pours into the ears of the worshippers sound doctrine on the great mysteries of the Christian faith; unless by the ministry of the prophet the imaginations of men are sanctified; unless the evangelist reminds men of their innate sinfulness and habitual proneness to depart from God, and rest in ceremonies or anything short of Communion with God, and unless the pastor is indefatigable in guiding men with loving and wise counsel, through all the intricacies and difficulties of a godly walk, in the midst of a world lying in wickedness. It is for the lack of this teaching, that the Greek and Roman Churches have run into such extravagancies in the ceremonial of worship.

*Q.* In the worship of the Church, what part of the service is assigned to the people?

A. The members of the Church, and especially the Deacons, as the heads of the congregation, should feel that the same responsibility rests on them for faithful responses, as on the Priests for faithful ministry.

Q. Have the people no other part in the service besides joining in the responses?

A. The Liturgy leaves the fullest scope, not only for the pouring of the light of God upon the Scriptures through ordained Prophets, but for the utterance of the spirit through every member of the Church, in psalms and hymns and spiritual songs, in every form in which the joy and sorrow of the Lord can be expressed, at those parts of the service with which such utterance are in harmony; opportunity is thus given for the fulfilling of Joel's prophecy, "On my servants, and on my handmaidens I will pour out of my spirit."

Q. What is meant by the spirits of the Prophets being subject to the Prophets?

A. It means that the Holy Ghost does not overbear the will of those who are moved to prophetic utterance, hence they can either quench the Spirit, or use their gift disorderly. Although instruments in His hand, yet are they not mere machines; but being endowed with reason and will, with intellectual and spiritual faculties, they are used according to their respective characters and endowments.

Q. Do the forms of expression vary according to the character of mind, and the acquirements of the individual exercising his spiritual gifts?

A. Yes. All these appertain to the Prophet or prophetic person as an individual, and are of the things used by the Holy Ghost. The words, so far as regards their essential meaning are of the Holy Ghost; but to suppose that the intellectual character is not of the man, but of the Holy Ghost, would almost seem to imply that the Holy Ghost should become incarnate for the time, nor could it take place without destroying the will and individuality of the person.

Q. Explain further how a gift of the Holy Ghost depends on the individual for its right or wrong exercise?

*A.* The idea that no supernatural phenomena can be Divine if it have any defect or mixture, is not only contrary to 1 Cor. xiv., and other scriptures which warn against the wrong exercise of spiritual gifts, without impugning their reality, but argues great ignorance as to the place and constitution of man as the instrument of God. The recipients of spiritual gifts are responsible for the use of them.

*Q.* Is it the duty then of the Prophets and prophetic persons to cultivate their natural talents, that they may be better fitted to edify the Church ?

*A.* Yes. Those for instance who have gifts of song calculated to edify others, should not hesitate to improve their natural talent and organs to the utmost of their power. They will not indeed thereby increase the spiritual power, impulse, and grace with which the Holy Ghost endows them, but they will render themselves instruments more fit for the use which God would make of them, for the benefit of others, and for the advancing of His praise. It follows also that persons who have a prophetic gift of utterance, when the character of the words is such as would otherwise render them appropriate to be sung, should refrain from singing in the congregation when their singing is discordant and offensive to the ear, for that which is offensive to the natural ear can neither be honouring to God, nor edifying to the Church in the public acts of worship.

*Q.* Is it necessary that all the congregation should join in the singing ?

*A.* By no means, if they are unable to avoid discordant sounds, or cannot, from natural defects, produce the required notes, or observe the proper time ; for the object to be attained is, not that every one in the congregation should be able to join in that part of Divine service, but that the praise and worship of God may be set forth and advanced in the most perfect and glorious manner.

*Q.* What is essential to the right performance of this part of Divine service ?

*A.* It is necessary that the hearts of the whole congrega-

tion should be set upon rendering it a worthy and perfect offering to the Lord; if this were the case then, as the knowledge and practice of music increased, many who now regard it with indifference, would find themselves attracted by its beauty, and their devotional feeling would be advanced, and the ultimate result would be found that but few are altogether incapable of taking a part in the general choir, while each would ascertain the precise place which he should occupy, and keep it, instead of fulfilling no part at all, or indulging in a species of spiritual intoxication at the expense of others. Moreover the character of the music, whether vocal or instrumental, should be suitable to the season at which it is used.

Q. Why is instrumental music used in the worship of the Church?

A. Because of the help which it gives to vocal music.

Q. What should characterise the music used in Divine service?

A. It should be simple, grave, and elevated. Simple, that the greatest number may be able to learn it; grave, becoming the fear of God and the honour of his sanctuary, and calculated to impress a due solemnity upon the spirit; and elevated, that it may fully express our praises, and may help forward the upward rise of our spirits towards the throne of God.

Q. Why is the whole of divine service conducted in a musical tone, instead of the unregulated tone of voice used in common life?

A. Because the musical or choral mode is most in harmony with the solemnity, and dignity, and formal character of the Church services, especially those at an angel's seat, and with the practical object intended to be answered by them. Intoning is a Catholic language: it prevents the prayer of the Church from becoming so far private prayers, by being read with the emphasis and expression of individual ministers. Private feeling and human excitement being excluded, nothing *may hinder the unmutated fulness of voice in the plain song,*

as of the best which we can offer to the Lord. When the priests and the people properly intone the parts of the service assigned to them respectively, the unity and harmony of the whole is preserved, the worship of God is offered not with one heart only, but also with one voice, and in one, or at least in harmonious tones.

Q. How should the service be intoned?

A. The best mode of intoning divine service is not to adhere to the monotone exclusively, but that inflections of voice should be used in such a way as fitly to express and give emphasis to the sense of the words. Also different forms of musical service should be used, variously suited to the different seasons and days of observance; the more simple for daily use, the penitential for such occasions and seasons as Passion Week, and the more elaborate and florid harmonies for the Great Feasts.

Q. What is the usual objection to intoning the prayers, and how should it be answered?

A. It is alleged that it is unnatural: it is, however, the most natural tone for addressing prayer to Almighty God. That mode of expression is suited to its object, because it would be unnatural to use it for any other in common life. Divine service in all its particulars is essentially formal. If our prayers are expressed in the holiest form of words, as in the Liturgy, elevated immeasurably far above the grandest secular discourse, it is fit that the utterance of these prayers should assume a solemn character, so as to devote to God's service, not the broken and unmusical sounds of common conversation, but the full melody of the noblest organ of the human frame.

Q. What further condition is required for acceptable Catholic worship?

A. It must be the worship of *one body*; for public worship is not the mere devotion of congregated individuals.

Q. How is the Romish error regarding ecclesiastical unity manifested in their worship?

A. By confining it to the priesthood, and by the use of a dead language.

*Q.* How is the error of Presbyterians regarding ecclesiastical unity manifested in their public worship?

*A.* They have no faith in the Church as an organic unity; hence their worship is no more than the individual devotions of the ministers and those present.

*Q.* How is it that those errors have been avoided in the Liturgy lately given to the Church?

*A.* The Lord at the first taught His apostles how to pray, and it appertains to the apostolic office (belonging to no party, indeed, but set over the whole body) to set in order the Catholic worship of the Church, and by Apostles alone can this be rightly done. Through and by them is that grace of anointing bestowed on the members in particular, whereby they are able, in the unity of the one Spirit, and in the fellowship of the Universal Church, and, in the words of a divine Liturgy, to worship God as one body.

*Q.* In what service is the worship of the Church as one body, most fully expressed?

*A.* In a service proper to the Universal Church. As the Universal Church, however, cannot in this dispensation be gathered in one place, God has appointed seven Churches in London, (a number symbolical of ecclesiastical perfection) to meet in one place with their clergy and people, and there as a corporate unity, under the headship of Apostles, not only to represent as a shadow the general assembly of the Church, but as the image of the reality, to perform acts of worship and service proper only to the collective Church of God.

*Q.* Explain how the meeting of the seven Churches just referred to fails to present a symbol of the entire Church with its Head, and how this symbol is presented by each particular Church.

*A.* Each particular congregation presents this symbol, by being headed up in an Angel, who represents to that particular flock the Lord Jesus Christ, the one Head of His Church. But in the Universal Church during this dispensation, the Head in the heavens is represented by His twelfefold eldership—His Apostles; and it is contrary to this ordinance of

Apostleship that any one man should claim to be head of the Church on earth, such a Headship can only stand in Christ Himself. In the Particular Church, however, there is no usurpation of the place and dignity of the Lord Jesus, because the angel's jurisdiction is a limited one, and his power and authority are mediate, and he himself owes allegiance, and learns and receives doctrine and commandment from those who represent the Lord in the Universal Church.

*Q.* Does the observance of the great festivals in the Church help us to realise the unity of one body and communion with all saints ?

*A.* Yes, as the three great feasts among the Jews, which they celebrated at Jerusalem, held the chosen people together, and helped them to realize that they were one, and the very events themselves that they were commemorating taught them that they were connected with those who had lived hundreds of years before, as well as with those who were living then, so the three great festivals in the Christian Church, relating to events of eternal and not merely of temporary interest, do greatly help those who devoutly and joyfully celebrate them to realise their communion with all saints in the mystical body of Christ.

*Q.* What are the three cardinal Feasts ?

*A.* Christmas Day, Easter, and Pentecost.

*Q.* What has been the traditional practice of the Church respecting the yearly festivals ?

*A.* The annual observance of Easter and Pentecost is mentioned by very early writers ; and, following at once the dictates of nature, the example of the Jews, and the guidance of the Holy Spirit, the Church, gradually came to commemorate annually other days, such as Christmas and the Ascension, until, erring on the other side, she has, through the loss of spiritual discernment and true guiding principles, filled the calendar with days, of which many are wholly unworthy of Catholic observance.

*Q.* What are the great subjects of commemoration in the Church ?



*A.* Events and persons. The events should be acts of God, mediately or immediately done for His people, and such as bear specially on the Christian dispensation; that is, on the fulfilment of God's purpose by His incarnate Son. The persons are commemorated, not for their own sakes, but because of something which God has done by them, as John the Baptist, and especially the blessed Virgin Mary, the mother of our Lord.

*Q.* By what tests may the events suitable for commemoration be known?

*A.* The tests are these: first, that the event is really an act of Christ; secondly, that it is Catholic in its character; thirdly, that it is permanent in its effects; fourthly, that it is Catholic in its recognition.

*Q.* Besides the three Great Feasts, what are the other days of observance?

*A.* First, the Circumcision of Christ; second, the Presentation of Christ in the Temple; third, the Ascension; fourth, the Separation of the Apostles; fifth, the Feast of All Angels; and sixth, All Saints.

*Q.* Why is the Separation of the Apostles commemorated?

*A.* Because it is the event of that day on which the Church received twelve Apostles again for the gathering and perfecting the twelve tribes of the spiritual Israel. And this revival of the Apostolic office is the greatest act of Christ since His ascension, next to the shedding down of the Holy Ghost upon the Apostles at Pentecost. Further, it is catholic in its character, permanent in its effects, and catholic in its recognition; and therefore an event which should be solemnly commemorated by the whole Christian Church.

*Q.* Why do we commemorate All Angels?

*A.* Because the blessed angels are beings so glorious in majesty and excellence, who are honoured with such near approach unto God, and who are so near also unto man. "We are come unto the heavenly Jerusalem, to an innumerable company of angels." "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation."

They ministered unto the Son of Man in the days of His humiliation, and now they rejoice to be subject unto Him who is King and Lord of angels, as well as our Lord and King. The holy angels, beholding with admiration the glory of God in the Church, have sympathy in our acts of praise, and adore and worship with us the incarnate Son.

*Q.* What is All Saints day?

*A.* A day which points emphatically to the issue of all our present worship and service, to the coming of our Lord Jesus Christ, and to our gathering together unto Him. Every coming together of the saints for worship is imperfect till we all come together—the faithful in every land and the departed of every generation—in the glory of the resurrection, when we shall for ever be with the Lord.

*Q.* Is there not an annual fast observed by the Church?

*A.* Yes; Good Friday, the day of our Lord's crucifixion.

*Q.* Is no other day of humiliation observed by the Church yearly?

*A.* The day before Pentecost is observed as a Day of Humiliation and sorrow for sin, especially in respect of the gifts of the Holy Ghost.

*Q.* Whence has arisen the frequent and stated fasting by a law?

*A.* It appears to have arisen from the disappearance of that fast which the Lord hath chosen, Is. lviii. 5. Occasional penance has been substituted for constant deadness to the world, and the rejection of certain creatures of God for the right use of all.

*Q.* What acts of the Church, and of individual Christians, should be accompanied with fasting?

*A.* Actual fasting should accompany such sacred acts of the Church as those recorded in Acts xiii. 1, and the confession and chastening of individual and special transgression. Christians are bound, at all times, to keep under the body—to be temperate in all things, and fasting is necessarily included in extraordinary acts of humiliation.

*Q.* Do we look forward to a great day of humiliation in..

the Church, corresponding so far to the Day of Atonement among the Jews?

A. To this day of humiliation, we have been instructed to look in the light of the Prophetic word spoken to us in these last days; and to this day the whole congregation of the Church will look, when God in His mercy shall bring them to the knowledge of their miserable estate, dispoiled of their true glory, and to the conviction of the sins which have caused their spiritual poverty and degradation. And as on the Great Day of Atonement, the sins of Israel were blotted out, Lev. xvi., so by a solemn act of God, the accumulated short-comings and transgressions of His Church shall be seen, confessed, and put away for ever.

Q. Shall that day of penitence be a day of restoration unto the hastening of the fulfilment of God's eternal purpose?

A. Yes; whom the Lord absolves, He renews with heavenly grace. The broken covenant shall be renewed, and the Church shall again shine forth resplendent with that glory which was at the first shed down upon her. Then the adorable Son of God shall present unto Himself a glorious Church, without spot or blemish—then God's eternal purpose in His Church shall be accomplished, and the voice of many thunderings shall proclaim "Hallelujah, for the Lord God Omnipotent reigneth. Let us be glad, and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready."

Q. State how the plan of God's purpose is spoken of in Holy Scripture?

A. It is universally ascribed to the Father, and declared to be manifested in the Son, and wrought out in the Church by the operation of the Holy Ghost.

Q. What is the ultimate object of God in thus effecting His eternal purpose?

A. The self-manifestation of the one God in three persons subsisting, and the imparting of His own blessedness to His creatures. The invisible God is made manifest or visible by the incarnate Son, first, in His own person; secondly, in

the Church, that is, in Jesus Christ, the Head, and in His anointed ones, the mystical body. Again, the purpose of the Father in the Son is made manifest by the operation of the Holy Ghost in the Church, first, by operating on each of the faithful individually, and secondly, by operating on the whole as one.

Q. Is any great or all-pervading truth enforced upon us by the Liturgy delivered to us by the apostles?

A. Yes, there will be found throughout constant reference—first, to the reality of our access into the presence of God the Father, the Son, and the Holy Ghost; secondly, to the reality of the presence of Christ, as the Apostle and High Priest of our profession; and thirdly, to the reality of the presence of the Holy Ghost, as the energizing spirit through whose operation God is pleased to work all our works in us.

Q. What, then, should be the great object of our desires in the use of this Liturgy?

A. That the worshippers may be continually aroused to the *consciousness* of the presence of the great God whom we adore and worship, and that all their faculties, in obedience to the motions of the Holy Ghost within us, may be engaged in ascribing unto the Father, with His only begotten Son, and with the Holy Ghost, one God, "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever."

